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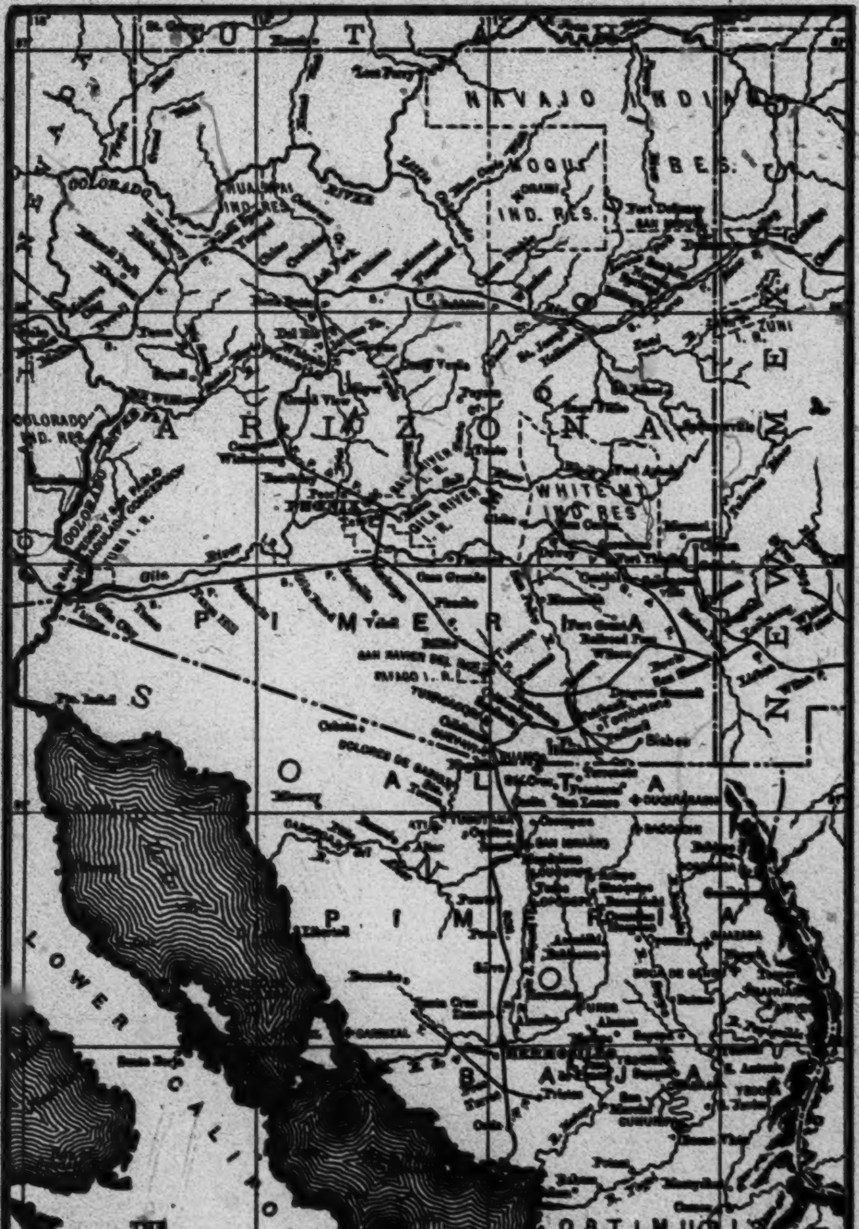

THE FRANCISCAN MISSIONS IN ARIZONA AND SONORA.

Scale of Miles.
UTAH
NEVADA
NAVAJO INDIAN RES.
MOQUI IND. RES.
HUALPAI IND. RES.
COLORADO
COLORADO IND. RES.
ARIZONA
WHITE MT. IND. RES.
GILA RIVER I. R.
PHOENIX
ZUNI I. R.
NEW MEXICO
PIMERIA ALTA
PIMERIA BAJA
SONORA
OSTIMURI
LOWER CALIFORNIA
Gila
Casa Grande
Tucson
San Xavier del Bac
Tumacacori
Dolores
Magdalena
Fort Grant
Bisbee
Hermosillo
Santa Borja

THE

# MISSIONS AND MISSIONARIES

OF

# CALIFORNIA

BY

FR. ZEPHYRIN ENGELHARDT, O. F. M.

AUTHOR OF
*"The Franciscans in California"*
*"The Franciscans in Arizona"*
*"The Holy Man of Santa Clara"*

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## INDEX TO VOLS. II-IV

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El alma de la historia es la verdad sencilla." Palóu, Prol. de la Vida

SUPERIORUM PERMISSU

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TO

ST. ANTHONY OF PADUA

In a work of this kind, notwithstanding scrupulous care, it is scarcely possible to avoid all mistakes. It is hoped, however, that errors may not be so numerous nor so important as to cause difficulties.

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**I. Fernandinos**

Fr. Abella, Ramón
Fr. Altimira, José
Fr. Amestóy, Márcos
Fr. Amorós, Juan
Fr. Amúrrio, Gregório
Fr. Arenaza, Pascuál de
Fr. Arróita, José
Fr. Barcenilla, Isidoro
Fr. Barona, José
Fr. Boscana, Gerónimo
Fr. Cabot, Juan
Fr. Cabot, Pedro
Fr. Calzada, Antonio
Fr. Cambón, Pedro Benito
Fr. Campa y Cos, Miguel
Fr. Carnicer, Baltasar
Fr. Carranza, Domingo
Fr. Catalá, Magin
Fr. Catalán, Benito
Fr. Cavaller, José
Fr. Ciprés, Marcelino
Fr. Cortés, Juan Lope
Fr. Crespi, Juan
Fr. Cruzado, Antonio
Fr. Cuésta, Felipe Arroyo
Fr. Cuéva, Pedro de la
Fr. Dantí, Antonio
Fr. Dulanto, Andrés
Fr. Dumétz, Francisco
Fr. Durán, Narciso
Fr. Escudé, Jayme
Fr. Espí, José de la Cruz
Fr. Esténaga, Thomás
Fr. Estévan, Pedro
Fr. Faura, José
Fr. Fernández, Gregório
Fr. Fernández, José María
Fr. Fernández, Manuel
Fr. Figuer, Juan
Fr. Fortuni, Buenaventura
Fr. Fuster, Vicente

Fr. García, Diego
Fr. García, José
Fr. Gil y Taboada, Luis
Fr. Gili, Bartolomé
Fr. Giribet, Miguel
Fr. Gómez, Francisco
Fr. González, Francisco
Fr. Gutiérrez, Romualdo
Fr. Horra, Antonio
Fr. Ibáñez, Floréncio
Fr. Ibarra, Francisco
Fr. Iturrate, Domingo
Fr. Jaume, Luis
Fr. Jayme, Antonio
Fr. Jimeno, Antonio
Fr. Jimeno, José Joaquín
Fr. Juncosa, Domingo
Fr. Landaéta, Martin
Fr. Lasuén Fermin Francisco
Fr. Lázaro, Nicolás
Fr. López, Baldomero
Fr. López, Jacinto
Fr. López, Julián
Fr. Mariner, Juan
Fr. Marquínez, Marcelino
Fr. Martiarena, José Manuel
Fr. Martín, Fernando
Fr. Martín, Juan
Fr. Martinez, Adriano
Fr. Martinez, Luis
Fr. Merelo, Lorenzo
Fr. Merino, Agustin
Fr. Miguel, José de
Fr. Moreno, Juan
Fr. Mugártegui, Pablo
Fr. Muñóz, Pedro
Fr. Murguía, José Antonio
Fr. Noboa, Diego
Fr. Nocedál, José
Fr. Noriéga, Matias
Fr. Nuéz, Joaquín Pascuál
Fr. Olbés, Ramón
Fr. Oliva, Vicente Pascuál
Fr. Orámas, Cristóbal
Fr. Ordáz, Blas
Fr. Palóu, Francisco
Fr. Panella, José
Fr. Panto, José Pedro
Fr. Parrón, Fernando
Fr. Paterna, Antonio
Fr. Payéras, Mariano
Fr. Peña, Thomás de la
Fr. Peiri, Antonio
Fr. Piéras, Miguel
Fr. Prestamero, Juan
Fr. Pujól, Francisco
Fr. Quintana, Andrés
Fr. Riobóo, Junan Antonio
Fr. Ripóll, Antonio
Fr. Rubí, Mariano
Fr. Rodriguez, Antonio
Fr. Sainz, Juan de Lúcio
Fr. Salazár, Alonso
Fr. Sánchez, Francisco Miguel
Fr. Sánchez, José Bernardo
Fr. Sancho, Juan Bautista
Fr. Santa Maria, Vicente de
Fr. Santiago, Juan Norberto
Fr. Sarria, Vicente Franc. de
Fr. Séñan, José
Fr. Serra, Junipero
Fr. Sitjar, Buenaventura
Fr. Solá, Faustino de
Fr. Somera, José Angel
Fr. Súñer, Francisco
Fr. Tápis, Estévan
Fr. Torrens, Hilário
Fr. Ulibarri, Roman de
Fr. Uría, Francisco Xavier
Fr. Uría, José Antonio de
Fr. Urrésti, José Antonio
Fr. Ussón, Ramón
Fr. Viader, José
Fr. Viñals, José
Fr. Vitoria, Márcos Antonio
Fr. Vizcáino, Juan
Fr. Zalvidéa, José María

II. **Zacatecanos**
1833-1854

Fr. Anzar, Antonio
Fr. Diego, Rt. Rev. García
Fr. Gutiérrez, José María
Fr. Mercado, José María
Fr. Moreno, Rafael
Fr. Muro, Miguel
Fr. Pérez, Bernardino
Fr. Quijas, Lorenzo
Fr. Reál, Antonio
Fr. Reál, Jose María
Fr. Rúbio, José María
Fr. Sánchez, Francisco

III. **Queretaranos**
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1780-1781

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Fr. Díaz, Juan
Fr. Garcés, Francisco H.
Fr. Moreno, Matías
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# SUPPLEMENT TO VOLUME I.

Since the publication, in 1908, of the first volume of "The Missions and Missionaries of California," we have endeavored to ascertain the whereabouts of Mission Registers which would enable us to present a more accurate list of the Dominican Fathers who labored in the Missions of the Peninsula of Lower California. In this particular the Jesuit and Franciscan periods leave nothing to be desired. Owing to the disappearance of the baptismal and other records from these missionary establishments, however, and for the reason noted on page 513, volume i, it was impossible, at the time, to avoid gaps in the account of the Dominican administration. Through the kind interest of the Rev. Fr. James Reginald Newell, O. P., we are now in the happy position of being able to supply the desired items with regard to a few of the said Missions, as the follow letter shows:

"St. Dominic's Priory,
"2390 Bush Street,
"San Francisco, May 2nd, 1916.

"Dear Fr. Zephyrin:

"I received your letter. It was from July 1887 to March 1888 that Fr. William Damflin, O. P.,[1] and I were down in Lower California. We were earnestly desired to go by Bishop Mora of Los Angeles, and he gave us the most extended faculties for our mission.

"Besides other Pueblos in the Peninsula, we held exercises for a week in the Old Missions San Telmo,[2] Santo Tomás, San Ramón,[2] San Vicente, San Rafael,[2] Santo Domingo, and El Rosário. We considered this last to be the end of the chain of Dominican Missions,[3] at least on the west coast of the Peninsula. Below it is the Desert of San Fernando, and we felt we had had hardships enough.[4]

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[1] Fr. William was widely known among the Indians of Upper California, where he baptized a great many of them, notably in Mendocino and Lake counties. He also baptized as many as two hundred, it is reported, among the Yuma Indians on the Colorado River. These had been previously instructed by the Sisters of St. Joseph, then in charge of Fort Yuma school. See "The Franciscans in Arizona." We met the Rev. Father but once in San Francisco about the year 1889, as far as our recollection goes.

"The few records—merely of baptisms, marriages and interments—were lying around uncared for; and Fr. William packed them up and took them to Benícia. There are statues and pictures of Dominican Saints and subjects in some private houses in the Missions, but the possessors will not part with them. There is hardly anything left of the Missions.

"We usually held services in what must have been the Mission barn or stables. An old Indian whom the Fathers on departing from the Peninsula had left in charge at El Rosário told us that a certain lawyer from the Capital of Mexico represented himself as commissioned to take away the church furniture—candelabra, etc., and the Indian let him have them; and I presume this kind of transaction occurred at other Missions also. The good red tiles covering the better class of private houses at the Missions must have been taken from the roofs of the church and monastery; and hence the walls of the Mission buildings have melted away under the action of the rains.

"Wishing you every success in your researches,

"Yours fraternally,

"Fr. Jas. R. Newell, O. P."

The precious records taken to the Dominican monastery at Benícia, where we examined them, comprise the baptismal, marriage and death registers of Mission San Fernando de

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[2] These had been stations, visitas, or asisténcias of real Missions. See volume i.

[3] It was the last, counting from north to south, but the first established by the Dominicans coming from the south.

[4] The late Rev. Antonio Ubach of San Diego, who had traveled for several hundred miles into the territory, dissuaded the writer from making a trip, as it would result in nothing but hardships.

Velicatá, founded by Fr. Junípero Serra May 14th, 1769; the baptismal, marriage and death registers of Mission Rosàrio, founded by the Dominicans in 1774; the baptismal and death register of Mission Santo Domingo, established by the Dominicans in 1775; and the death or burial register of Mission San Vicente Ferrer, begun by the Dominicans in 1780.[8] Concerning these Missions, therefore, some details can be supplied, as well as the names of the priests who were in charge or officiated at any time.

### MISSION SAN FERNANDO DE VELICATÁ.

*Baptismal Register.* This precious volume shows that savages applied for admission in crowds from the very beginning. Fr. Miguel de Campa y Cos, whom Fr. Junípero Serra had named first missionary, on June 13th, 1769, only one month after the opening of the establishment, baptized nine adult Indians and three children. The first one on the list was a male Indian forty years of age, who received the name Juan Nepomuceno. Three days later, June 16th, Fr. Campa baptized numbers thirteen to thirty-five. June 21st found the zealous Father admitting to Mother Church by Baptism the nos. 36 to 90. On August 11th nos. 91 to 108 were added to the mission family. Generally, just as soon as ready, several were baptized together, for the adults had to be instructed in the rudiments before the Sacrament could be administered. On April 14th, 1770, the same Fr. Campa, for he was alone, baptized nos. 196-225; and two weeks later, April 27th, he added nos. 239-259. By the month of February, 1772, when relief came, less than three years after the founding of the Mission, Fr. Campa's Baptismal Register contained the entries of 390 Indian names. This was a feat, indeed, for the missionary had also to provide for the subsistence of the neophytes.

In February, 1772, the Franciscan Fathers Antonio Linares and Vicente Fuster arrived. The former entered his first convert, number 391, on February 16th; his last entry was dated September 27th, 1772, with no. 426. Fr. Campa's last entry was made on May 2nd, 1772. Fr. Joseph Ángel Fernández Somera, a Franciscan on his way from Upper California to Mexico, baptized no. 425 on September 27th, 1772. Fr. Fuster began his ministry with nos. 395-397 on March 19th, 1772, and continued alone from September, 1772, until June 13th, 1773, when he entered no. 468.

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[8] See volume i.

The Dominicans now took charge. Fr. Miguel Hidalgo's first entry is dated July 2nd, 1773, when he baptized no. 469. With him arrived Fr. Pedro Gandiága, who entered no. 474 on July 24th, 1773. Both toiled faithfully together until April 27th, 1777, when Fr. Hidalgo made his last entry, no. 1533. Meanwhile other Fathers frequently assisted the resident missionaries. The Franciscan Fr. Benito Cambón, who had been waiting for the permit from Governor Barri to transport mission goods to Upper California, baptized one Indian on July 3rd, 1773, and entered the record as no. 471. Fr. Francisco Galistéo, O. P., seems to have been stationed here for a while. His name appears from December 25th, 1773, to February 3rd, 1774, during which period he baptized nos. 573-601. Other Dominicans were Fr. Manuel García, March 18th, 1775, with no. 819; Fr. Manuel Pérez during June and July, 1775, when he baptized, on various dates, nos. 908-917, 923-928, 991-994, these last on July 25th; and Fr. Francisco Galistéo, September, 1776, when he entered no. 1508.

An event was the appearance at Mission San Fernando of the Very Rev. Fr. Vicente de Mora, Vicar-Provincial and Presidente of the Lower California Missions, for the purpose of holding the canonical visitation. His Auto-de-Visita, or certificate of the visitation, with Fr. Manuel Pérez as secretary, was dated June 24th, 1775. His Paternity also baptized on two occasions, June 19th and 21st, when he added to the list of converts nos. 900-907, 918-922.

The period from August 1st, 1775, to September 1st, 1776, appears to have been the banner year of the Mission, as far as new converts are concerned. During these thirteen months Fathers Hidalgo and Gandiága alone baptized five hundred Indian adults and children, for we find that Fr. Francisco

Galistéo on his arrival entered no. 1508 on September 30th, 1776.

After the departure of Fr. Hidalgo in April, 1777, Fr. Gandiága appears to have been alone until August 5th, when Fr. Josef Díez Bustamante [6] entered his first Baptism, no. 1540. June 13th and 14th, 1778, Fr. Domingo Ginés baptized nos. 1569-1570. Fr. Manuel Pérez made only one entry, no. 1582, on December 3rd, 1778.

On October 21st, 1780, Fr. Presidente Vicente de Mora records his visitation at Mission San Fernando. Fr. Gandiága is styled "Misionero Doctrinero," that is to say, the missionary in charge.

No. 1655 was entered on March 5th, 1781, by Fr. Joaquín Valero. He appeared once more on June 23rd, 1782, with no. 1693. Fr. José Díez's last entry is dated July, 1780, adding no. 1639. Fr. Manuel Pérez is again found baptizing July 28th, August 6th, 1780, and March 3rd, 1782, on which last date he entered no. 1681.

The new Vicar-Provincial and Presidente of the Missions, Fr. Miguel Hidalgo, visited the Mission accompanied by his secretary, Fr. Manuel Pérez, on October 13th, 1782, according to the Auto-de-Visíta.

Thereafter Fr. Gandiága appears to have enjoyed the assistance of various Fathers who sometimes remained with him for months. The first was Fr. Antonio Luésma, whose first entry, no. 1709, is dated December 23rd, 1782; his last, no. 1715, bears date of January 19th, 1783. Fr. Juan Antonio Formoso was stationed here at two periods. The first extended from June 12th, when he baptized no. 1791, to November 5th, 1785, when he closed with no. 1801; again from January 25th, when he entered no. 1869, to June 8th, 1788, when he entered no. 1886. Fr. Formoso had a beautiful hand. Fr. Pedro Azevedo next appears in the baptismal register with no. 1887 on July 2nd, 1788, but disappears after entering no. 1908 on April 26th, 1789. Fr. Thomás Marín remained from February 21st, when he baptized no. 1900, to October 24th,

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[6] He later on dropped "Bustamante" and signed only Fr. José Díez.

1789, when he baptized no. 2007. Fr. Miguel Abád is found only twice: December 10th and 19th, 1789, when he baptized nos. 1927 and 1928. Fr. Antonio Sánchez had three Baptisms, nos. 1933-1935, on April 5th and 7th, 1790. Fr. José Loriénte had but one Baptism, no. 1939, June 13th, 1790.

Fr. Gandiága terminated his long service at San Fernando with no. 1938 on April 25th, 1790.[7] His successor was Fr. Jórge Coéllo, who made his first entry with no. 1940, on July 25th, 1790, and seems to have toiled alone for five years, before another missionary officiated.

An Auto-de-Visíta is recorded from a new Presidente of the Missions, Fr. Juan Chrisóstomo Gómez, on January 31st, 1791. It is countersigned by Fr. Caietano Pallás, as secretary.

The next Vice-Provincial, Vicário Foráneo and Presidente was the same Fr. Caietano Pallás, who with his secretary Fr. Miguel Gallégo examined the registers and entered his Auto-de-Visíta on November 16th, 1794.

Then follow in succession Fr. Mariano Apolinário with no. 2035, July 25th, 1795; Fr. Rafaél Arviña with no. 2050, March 22nd, to no. 2071, December 31st, 1799; Fr. Vicente Belda, August 27th, 1797, with no. 2055, and January 11th, 1798, with no. 2057; and Fr. José Caulas, October 14th, 1797, with no 2056, to February 12th, 1798, with no. 2060.

Fr. Antonio Lázaro began his activity on March 6th, 1799, with no. 2266, and continued until December 23rd, 1804, when he made his last entry with no. 2098. Transients were the Fathers Pedro González, who had no. 2095, September 21st, 1804, and José Portela, who entered no. 2096, September 22nd, 1804.

Fr. Manuel del Águila took the place of Fr. Lázaro, but had begun baptizing some time before his departure with no. 2097, on October 20th, 1804. He continued until December 17th, 1806, when he entered a Baptism as no. 3000, which manifestly was an error, and should probably be 2100, as only few Baptisms occurred at this stage.[8]

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[7] His name appears frequently in the register of Mission Rosário from January, 1788, to March, 1791, as though stationed there.

[8] Fr. Presidente Pallás notes the confusion, as will be seen later.

The next Auto-de-Visíta is recorded by Fr. Miguel Gallégo, Vice-Provincial, Vicário Foráneo and Presidente, with his secretary, Fr. José Miguel de Pineda, on September 24th, 1806.

No baptismal entries were made for sixteen months. The first, numbered 3001, is recorded by Fr. Ramón de Santos on April 23rd, 1808. By January 30th, 1811, the last time his name appears, he had added only eighteen more. Fr. Bernardo Solá followed on May 4th, 1811, with no. 3020. His last Baptism, no. 3026, was entered August 16th, 1813. Fr. Thomás de Ahumada appears from February 5th to February 10th, 1815, during which few days he baptized nos. 3027-3037. Fr. Antonio Menéndez had only three, nos. 3038-3040, from April 13th to July 10th, 1815.

The last Auto-de-Visíta was recorded in the baptismal register on May 6th, 1818, by Vice-Provincial and Presidente Fr. Domingo Luna and his secretary, Fr. Félix Caballero.

The last entry of a Baptism was made on June 21st, 1818, by Fr. José Martín (Martínez?). It is numbered 3041.

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*Burial Register.*[*] The first entries are especially interesting because they give the names of some rancherías, or visitas. Thus Fr. Gandiága made note of the first burial in this way: "No. 1. August 4th, 1773, I gave ecclesiastical burial in the cemetery of this Mission of San Fernando de Vellicatá to Domingo, the infant son of Juan de Diós and Maria Rosa of the ranchería of San Luis." Other rancherías specified are Santa Rosa, San Francisco, De Las Llágas, San Juan de Diós, Santo Domingo, and San Miguel.

The Franciscan Fr. Pedro Cambón on October 14th, 17th, 23rd, 1773, entered nos. 19-22. He writes "Velicata."

It is unnecessary to name the Fathers who officiated at burials, as they were the same noted in the record of Baptisms, generally. It is worthy of note, however, that smallpox epidemics carried off a great many Indians in 1780-1782, while Fr. Gandiága had charge of the Mission. For instance, on March 9th, 1780, he writes that he buried nos. 1007-1020,

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[*] The title page is missing.

March 15th, nos. 1034-1047, all from Las Llágas; on March 29th, 1780, nos. 1069-1096, all from the ranchería of Santo Domingo. Similar mortality raged at San Juan de Diós. Many who had put off conversion were thus baptized in *articulo mortis,* which would account for the large number of Baptisms noted during Fr. Gandiága's administration especially.

In a note on November 15th, 1782, he offers this information: "In the epidemic of small-pox (viruélas), which occurred in 1781 and continued to the middle of this present year (1782), I received notice that of said infirmity among the pagans the subjoined died. I did not then enter the names in this book because I was not certain of their death; but now I am assured of their demise." They were nos. 1212-1230 from San Juan de Diós.

Fr. Gandiága also notes on August 31st, 1785, that Anna Gertrud Velasco, wife of José Gabriel de Arce, mayordomo of this Mission, received the holy Sacraments, died like a truly Catholic Christian, and was buried on the date mentioned. She was apparently no. 1380 in the register.

Confusion occurs in the number of burials entered after May, 1790. The fact is noted as follows in the Auto-de-Visita of Fr. Caietano Pallás on November 16th, 1794: "Nota:—Having observed a great disorder in the number of Indians baptized, dead, and actually existing at this Mission, and not finding any document with which to relieve my perplexity, I by especial decree at the Visitation instructed the Rev. Fathers Fr. Jórge Coéllo and Fr. Vicente Belda to make every possible effort to clear up the matter, and to notify me so that I can give proper directions."

Names of Fathers not in the Baptismal Register were Fr. Jáime Codina, who entered no. 1737, on August 19th, 1798, and Fr. Segismundo Fontcubierta, whose name appears several times in April and September, 1800, and January, 1802. Fr. Lázaro closed the Libro Primero de los Difuntos with no. 1904 on November 21st, 1802.

The title page of Book II of Burials with the first three entries is missing. Fr. Lázaro entered no. 1908 on January

10th, 1803. Fr. José Duro, whose name does not appear in the baptismal register, noted his first burial, no. 2036, on June 20th, 1807. His last, no. 2050, is dated March 26th, 1808.

Fr. José Martin, after entering no. 2143 on February 11th, 1816, made this remark: "Reciví esta Mision como encargado de ella el 29 de Julio, 1817." His last entry, no. 2153, bears date of May 22nd, 1818. The last missionary to enter deaths in the book was Fr. Francisco Troncoso. His first, no. 2154, was dated March 6th; the last, no. 2156, bears date of October 19th, 1821.

Immediately after follows the Auto-de-Visita of Fr. Presidente y Vicário Foráneo Domingo Luna with Fr. Félix Caballero, as secretary, on May 16th, 1825. One blank page remains, the rest of the unused leaves were cut out by some vandal who may have needed paper for cigarettes.

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The *Marriage Register* of Mission San Fernando de Velicatá[10] begins with the entry of the marriage of Juan Nepomuceno, who had been baptized that same day, June 13th, 1769, with Ana Maria. Fr. Miguel de Campa y Cos officiated. By October 3rd, 1771, he had blessed ninety-one marriages. He officiated once more at no. 136, June 26th, 1772. Fr. Antonio Linàres and Fr. Vicente Fuster bring the number up to 137 on July 19th, 1772, after which Fr. Fuster officiated alone until June 19th, 1773, when he entered his last, no. 166. Fr. Pedro Benito Cambón officiated at a marriage no. 175, October 23rd, 1773.

The first Dominican to enter marriages was Fr. Pedro Gandiága, who officiated on July 12th, 1773, for the couple numbered 167. The last couple entered in the book was no. 759 on October 3rd, 1814, and it was Fr. Bernardo Solá who officiated on the occasion.

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[10] Fr. Campa y Cos spells it Vellicata; but Fr. Linàres and Fr. Fuster have Velicata.

## MISSION NUESTRA SEÑORA DEL SANTISIMO ROSARIO.

*Baptismal Register.* The title page, but fortunately no entries, is missing. Therefore the exact date of the founding remains a puzzle. From the fact, however, that the first marriage, it was a Christian couple, was entered in July, 1774, it may be concluded that operations began in June or perhaps early in July, on the spot called Viñaraco.[1] The first missionary, and probably the founder, was Fr. Francisco Galistéo, who on October 16th, 1774, baptized the first fruits of his activity, two Indian adults and three Indian children. Fr. Galistéo continued here until December 23rd, 1779, when he baptized no. 752, his last.

Meanwhile Fr. Miguel Hidalgo entered a number of converts during the same month of October, beginning with October 24th. Fr. Manuel Pérez from July to October, 1775, with Fr. Pedro Gandiága, assisted Fr. Galistéo in baptizing a great many converts. Fr. Gandiága, for instance, had nineteen Baptisms on October 3rd, 1775. While he disappeared from the list for some time, Fr. Pérez continued during Fr. Galistéo's administration and much longer. The years 1775 and 1776 were the banner period, as may be seen from the entries of Fr. José Aivár, November 11th, 29th, and December 1st, 1776, which number 657-660. Fr. Luis Sáles, the author of a description of Lower California and its inhabitants in three long letters, the only work produced by a Dominican of early California, baptized but twice, nos. 713, 716, on September 6th and October 4th, 1778.

After Fr. Galistéo's departure, as above, Fr. Pérez stood alone, though other Fathers would come and go, staying only for short periods. Fr. Miguel Hidalgo at one such visit on July 8th and 11th, 1780, baptized nos. 773 and 774. Fr. Antonio Luéama remained longer. His name appears from January 22nd, 1781, with no. 782, until May 11th, 1783, when he entered no. 857.

During this period Fr. Presidente Miguel Hidalgo entered the first Auto-de-Visita, which Fr. Pérez countersigned as Notário Eclesiástico, on September 25th, 1782.

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[1] Fr. Galistéo writes it Viñadaco.

Then follow in succession Fr. Juan Antonio Formoso, who on June 7th, 10th, and 24th, 1783, baptized nos. 859-861; Fr. José Aivár, who on November 30th, 1783, entered nos. 870-871; Fr. José Estévez entering nos. 876-878 on January 28th, 1785, and Fr. Estévez again on July 28th, 1785, with no. 943.

Fr. Formoso and Fr. Estévez appear frequently during 1786 and forepart of 1787, but, as the converts were few, it is not likely that they were stationed at Rosário. The former's last was no. 1003, April 14th, 1787; Fr. Estévez's last entry is dated January 29th, 1787, and bears no. 989. Fr. Pedro Azevedo at this time, February 28th, 1787, baptized nos. 990-993.

Fr. Manuel Pérez terminated his long and faithful service with no. 1033 on January 7th, 1788. The reason will be seen under another head presently. Which of the Fathers took his place as missionary in charge it is difficult to determine from the following entries. It would seem that Fr. Gandiága succeeded Fr. Pérez, but he is found at Mission San Fernando as well. At all events, according to the register Fr. Pedro Gandiága made his first entry in the baptismal record with no. 1034 on January 7th, 1788; his last, no. 1138, bears date of March 30th, 1791.

Fr. Formoso entered nos. 1037-1041 from March 15th to April 20th, 1788. Fr. Azevedo baptized nos. 1049-1051 on September 8th and 13th, 1788; Fr. Miguel Abád began with no. 1061 on January 25th, 1789, and closed with no. 1108 on April 3rd, 1790. Fr. Thomás Marín with no. 1069 appears only once on April 25th, 1790. Fr. Jórge Coéllo entered nos. 1109-1111 on April 25th, 1790, and nos. 1139-1142 on April 14th, 1791.

The new Fr. Presidente, Fr. Juan Chrisostomo Gómez, with Fr. Caietano Pallás as secretary, certified to their presence for canonical visitation on February 7th, 1791.

Fr. Abád again came to Rosárjo and entered from May 17th to August 9th, 1791, nos. 1143-1165. He was succeeded by Fr. Ricardo Texéyro from August 19th, 1791, to November 10th, 1792, during which time he entered nos. 1166-1227.

Fr. Vicente Belda now entered upon the duties of "Ministro" or resident missionary, beginning with no. 1228 on December 28th, 1792, and continued to August 9th, 1798, when he baptized no. 1339. Meanwhile Fr. Thomás Marín baptized from no. 1242 on May 26th to no. 1251 on November 27th, 1793. Fr. Juan María Salgado's first, no. 1260, is dated April 23rd, 1794, and his last, no. 1274, bears date of February 16th, 1795.

Fr. Caietano Pallás, the new Fr. Presidente, wrote his Auto-de-Visita in the books on November 13th, 1794.

Fr. Ramón López baptized but once, no. 1315, on February 26th, 1797. After Fr. Belda's departure, August, 1798, Fr. Juan Ribas seems to have taken charge. His name, at any rate, appears from September 9th, 1798, with no. 1340, to July 13th, 1802, when he entered his last Baptism, no. 1367. In the meantime Fr. Antonio Lázaro baptized no. 1347 on February 24th, 1799; Fr. José Caulas, nos. 1349-1351 on March 24th, and May 13th and 22nd, 1799; Fr. Segismundo Fontcubierta from May 7th, 1800, to July 23rd, 1801, having nos. 1357 to 1364; and Fr. Raymundo Escolá, who succeeded Fr. Ribas, beginning with no. 1365 on April 3rd, 1802, and continuing to August 30th, 1807, when he baptized no. 1393.

An Auto-de-Visita of Fr. Miguel Gallégo, with Fr. José Pineda, as secretary, is recorded on September 13th, 1806.

Fr. José Caulas took the place of Fr. Escolá, entering his first Baptism, no. 1394, on November 6th, 1807, and remained in charge until May 22nd, 1814, when he baptized no. 1426. Fr. Antonio Menéndez succeeded with no. 1427 on October 30th, 1814, and entered his last, no. 1433, on August 30th, 1815. The Baptisms were few, hence it is impossible to say just when a resident missionary arrived or departed. Thus Fr. José Jimeno Viéytez baptized no. 1434 nearly two years after the last entry on March 16th, 1817. He may have been only an occasional visitor, and the same might be true of those named later. This would indicate that the Mission was already abandoned, and treated as a station of some other Mission.

Fr. José Martin had only four Baptisms, nos. 1435-1438, from August 16th, 1817, to March 8th, 1818.

Fr. José Duro likewise had only four to enter, nos. 1439-1442, from September 8th, 1818, to November 21st, 1819.

Fr. Francisco Troncoso entered nos. 1443-1444 on August 8th and 26th, 1821.

Fr. Antonio Menéndez baptized no. 1445 on August 10th, 1823.

The last Auto-de-Visita shows that Fr. Domingo Luna, Vicar-Provincial and Presidente of the Dominicans, made a visitation with his secretary, Fr. Félix Caballero, on May 6th, 1828.

Immediately after, but three years later, March 20th, 1831, Fr. Mariano Sósa, Vice-Comisário of the Zacatecan Franciscans, who with three Franciscan friars was on his way to Upper California, baptized two persons, nos. 1446 and 1447 in the registers, one of whom was a Yuma Indian eighteen years of age, named José Manuel.

Only one more entry was made in the Register of Baptism, and this was administered by Fr. Thomás Mansilla, who baptized nos. 1447-1449 on October 6th, 1844, thirteen years after the preceding entry.

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*Marriage Register*. The title page is wanting. The first entry is that of a Christian couple on July 21st, 1774, which Fr. Fráncisco Galistéo had blessed that morning. The names of most of the Fathers mentioned in the Baptismal Record are also entered in this book, wherefore there is no need to repeat them. The last entry, however, in the volume is by Fr. Thomás Mansilla, who blessed the marriage of a couple on October 6th, 1844. It is no. 421.

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*Burial Register*. The title page is lacking. Fr. Galistéo, however, notes that the book begins July 24th, 1774, though the first entry is dated January 3rd, 1775. This first burial was that of a little Indian girl, Mariana, daughter of Chief Francisco Borja from the rancheria of Socorro.

No. 607 is the record of death and burial of Fr. Manuel Pérez. It reads in the English translation as follows: "On March 19th, 1788, I gave ecclesiastical burial in the church of this Mission of the Most Holy Rosary to the body of the Very Rev. Fr. Manuel Pérez of the Sacred Order of Preachers, and missionary of said Mission, who died on the preceding day at about one o'clock, or a little later, in the afternoon with remarkable signs of resignation and confidence in the Divine Will and Mercy. His death appeared very tranquil and peaceful, as his face was very beautiful and white, the eyes a little opened and very clear. In due time and quite conscious he received the holy Sacraments and the other consolations of the Church required for the last hour. In testimony thereof I sign on said day, month and year.—Fr. Juan Antonio Formoso."

The last entry in this volume of deaths, no. 1016, was made by Fr. Raymundo Escolá on August 29th, 1805.

### MISSION SANTO DOMINGO.

*Baptismal Register.* The title page is missing. The first Baptism was administered to an adult Indian named Andrés Juan on November 30th, 1775, in the chapel, "en su capilla," meaning probably the first structure which served as temporary place of worship. No. 2, on the same day, was likewise an adult to whom the name Domingo was given. Fr. Manuel García officiated in both cases. The next, no. 3, a child, did not occur until June 8th, 1776. Very few entries could be made. Fr. García records his last, no. 5, on October 25th, 1776. Fr. José Aivár seems to have succeeded. At all events, he enters the next Baptism, no. 6, on March 6th, 1777, and remains on duty until December 28th, 1791, when he puts on record no. 513.

Meanwhile, a number of Dominicans officiated, and some for long periods. Fr. Miguel Hidalgo's name appears from June 9th, 1777, with no. 15, at intervals until June 16th, 1780, when he entered no. 123. Fr. Domingo Ginés had nos. 67-74 on May 23rd, 1778. Fr. Luis Sáles baptized no. 85 on September 27th, 1778, and no. 102 on July 25th, 1779. Fr. José Diez Bustamante entered only one, no. 134, on September 9th, 1780. Fr. Manuel Pérez likewise baptized only no. 136 on March 17th, 1781. Fr. José Estévez's name occurs frequently from March 30, with no. 141, to December 21st, 1783, with no. 182.

The first Auto-de-Visita was that of Fr. Presidente and Vice-Provincial and Vicário Foráneo Miguel Hidalgo on September 3rd, 1782. Fr. Manuel Pérez countersigned as secretary.

Fr. Estévez again appears on October 9th, 1784, entering no. 209, until June 12th, 1785, when his last, no. 235, is dated. We find him once more on September 14th, 1788, with no. 319. Fr. Pedro Gandiága had only no. 245 on August 4th, 1785. Fr. Juan Antonio Formoso entered nos. 251-254 on August 15th and 20th, and no. 300 on April 28th, 1787. Fr. Jórge Coéllo entered Baptisms nos. 320-323 on February 5th, April 9th, and July 11th, 1789.

The Auto-de-Visita of Fr. Vicar-Provincial etc., Juan Chrisóstomo Gómez, with Fr. Caietano Pallás, was noted on February 14th, 1791. On the previous day, February 13th, he baptized nos. 423-430.

Fr. Miguel Abád succeeded Fr. José Aivár and made his first entry, no. 514, on January 6th, 1792. He remained until September 16th, 1804, when he baptized no. 768. In the meantime eight Dominican Fathers entered their names as officiating at Baptisms. Fr. Thomás Valdellón had no. 558 on January 22nd, 1793, and no. 584 on July 10th, 1794. His name appears again on July 27th, and August 9th, 1801, when he baptized nos. 740 and 741. Fr. Antonio Cavallero could enter only no. 583 on May 20th, 1794.

Fr. Caietano Pallás, now Vicar-Provincial, with Miguel Gallégo, secretary, held the visitation on October 31st, 1794, noted on the same date.

Fr. Miguel López baptized one, no. 600, on January 8th, 1795; likewise Fr. Mariano Yóldi no. 676 on June 1st, 1796; Fr. José Caulas no. 702 on February 20th, 1799, and nos. 759-760 on November 23rd, 1803; Fr. Juan Ríbas no. 702 on May 18th, 1799; Fr. Antonio Lázaro no. 728 on April 4th, 1800; and Fr. Thomás Valdellón, nos. 740-741 on July 27th and August 9th, 1801.

Fr. José Miguel de Pineda took the place of Fr. Miguel

Abád and began baptizing on December 19th, 1804, when he recorded no. 769. He continued until August 24th, 1809, on which date his last Baptism, no. 814, was noted in the register.

The Auto-de-Visita of Fr. Vicar-Provincial, Miguel Gallego, with Fr. Ramón de Santos as secretary, follows immediately after no. 788, and bears date of September 2nd, 1806.

Fr. Manuel de Águila entered but two, nos. 796-797, on June 23rd and July 6th, 1807. Fr. Ramón de Santos on March 21st, 1809, baptized no. 812.

The following Fathers appear to have succeeded Fr. Pineda as resident missionaries in the order given. Fr. Bernardo Solá from October 9th, 1809, with no. 815, to January 22nd, 1811, when he noted no. 826, his last. Fr. Róque Varela from March 28th, 1811, when he entered his first, no. 827, to March 29th, 1812, which date notes his last, no. 836. Fr. José Duro remained longer. His first entry, no. 837, bears date of June 14th, 1812, whereas his last, no. 871, occurred on November 13th, 1819. Fr. Domingo Luna comes next with no. 872 on May 7th, 1820. His last, no. 887, was dated November 3rd, 1821. Meanwhile Fr. Francisco Troncoso, however, had entered no. 884, on February 21st, 1821.

Very few Baptisms take place after this period, so that it is not possible to determine whether or not the place had a resident missionary, or was visited as a station from some other Mission. Fr. Félix Caballero for the first time appears in this register with no. 888 on January 14th, 1822. Fr. Antonio Menéndez on two occasions, October 7th, 1822, and February 15th, 1823, had only nos. 889-893.

Fr. Félix Caballero again entered a Baptism, no. 894, on August 3rd, 1827. He is the only missionary whose name appears down to August 1832, unless one leaf which on both pages must have contained twelve entries, but which is torn out, may have shown names of other Fathers. At any rate, Fr. Félix has as next no. 910 with no date; no. 911 on July 8th, 1832; and no. 912-913 on August 4th, 1832. Two years later he entered nos. 930-932 on May 1st and 2nd, 1834. Nos.

924-928 had been baptized by Fr. Thomás Mansilla on July 16th, 1833. Another leaf is missing with nos. 933-936. Fr. Mansilla entered no. 937 on January 26th, 1835. His last, no. 955, is dated March 19th, 1839, which is the last in the book; but meanwhile Fr. Thomás Extanan (?) on April 7th, 1836, baptized nos. 941 and 942; and Fr. Félix Caballero entered no. 945 on February 27th, 1838.

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*The Burial Register* begins with the entry of an Indian adult, no. 1, on December 21st, 1775, by Fr. José Aivár.

Besides the names of Fathers noted in the Baptismal Register, we find that Fr. Pedro González officiated at burials no. 493, October 24th, 1805, and no. 499 on November 14th, 1805. Fr. Antonio Fernández entered only one, no. 594, on May 5th, 1812.

As showing the number of dead at this Mission it may be noted that Fr. Domingo Luna made the first entry, no. 669, on March 14th, 1820, and his last, no. 691, on August 20th, 1822. Fr. Félix Caballero entered his first burial, no. 692, on March 7th, 1827, and his last, no. 707, on May 8th, 1828.

The Auto-de-Visíta of Fr. Domingo Luna, Presidente, no date, but doubtless May 8th, 1828, when Fr. Caballero, who was secretário de la Visíta, entered the last burial, is the last writing in the book; but blank pages are cut out.

## MISSION SAN VICENTE FERRER.

*Libro de Entierros, or Death Register.* The first entry was made by Fr. Miguel Hidalgo on September 15th, 1780, and he continued until January 6th, 1781, when he noted no. 5. Fr. Luis Sáles, the author, succeeded as resident missionary. His first entry, no. 6, is dated October 2nd, 1781, and his last, no. 66, bears date of February 17th, 1787. In the meantime Fr. Joaquín Valero entered no. 7 on October 12th, 1781, and his last, no. 35, on April 20th, 1782.

Fr. Miguel Hidalgo, Vicário-Provincial y Foráneo y Presidente, examined the book with his Pro-Secretário y Notário Eclesiástico, Fr. Manuel Pérez, and found "no substantial defect whatever." Fr. Ramón, a visitor apparently, also signs the Auto-de-Visita, which omits the date. It must have been entered, however, in August or September 1782, on the Vicário's way down from the north.

Fr. José Estévez entered the first time, no. 64, on March 4th, 1786, and the last time, no. 82, on March 1st, 1789, succeeding Fr. Sáles. Fr. Juan Antonio Formoso, however, had only no. 69 on October 26th, 1787. Fr. Miguel Gallégo followed Fr. Estévez in the administration of the Mission, beginning to enter the names of deceased Indians with no. 83 on April 9th, 1789. His last, no. 181, was dated July 21st, 1794. In the meantime, Fr. José Loriénte entered no. 113 on December 3rd, 1790, and continued to February 20th, 1791, when he noted no. 122.

The Auto-de-Visita of Vicário Provincial y Foráneo Juan Chrisóstomo Gómez, with Fr. Caietano Pallás as secretary, follows immediately after on February 23rd, 1791.

Fr. Miguel Abád entered no. 136 on August 17th, and no. 141 on November 16th, 1791, during which time he may have lived at the Mission. Fr. Thomás Valdellón seems to have succeeded Fr. Gallégo. He entered his first burial, no. 174, on October 14th, 1793. His last entry, no. 243, is dated August 26th, 1797.

An Auto-de-Visita was meanwhile entered on October 24th, 1794, by Fr. Vicário-Provincial y Foráneo Caietano Pallás with Fr. Miguel Gallégo as secretary.

Fr. José Loriénte entered no. 184 on November 15th, 1794, his first, and his last, no. 191, on May 3rd, 1795. Fr. Mariano Yóldi had only no. 214 on August 11th, 1796.

Fr. Ramón López followed Fr. Valdellón in the management of the Mission, beginning his entries with no. 236 on April 6th, 1797, and remaining to enter his last, no. 267, on November 25th, 1799.

Fr. Segismundo Fontcubierta entered his first, no. 248, on January 19th, and his last, no. 267, on November 25th, 1799. Fr. Valdellón had nos. 285, 286 and 291 on April 26th, and October 3rd, 1801, and March 29th, 1802; again, nos. 312, 313, on March 21st, and no. 320 on July 22nd, 1803. The intervening numbers show that possibly Fr.

Ramón López was here all the while, as later entries would indicate. Fr. José Miguel de Pineda had no. 340 on June 6th, and no. 355 on October 16th, 1805.

Fr. Jacinto Tiól buried nos. 356-359 from October 25th to December 13th, 1805; also nos. 385 and 386 on April 18th, 1806, but Fr. Ramón López entered them. Fr. Pineda again appeared and had nos. 372-374 from December 17th, to December 24th, 1805. These were also entered for him by Fr. López.

The Auto-de-Visita of Fr. Vicário-Provincial Miguel Gallégo, with Fr. Tiól as secretary, is dated August 16th, 1806.

Fr. Pedro González buried two, nos. 427-428, on April 26th and 27th, 1808.

Fr. José Duro's first, no. 429, is dated May 1st, 1808; his last, no. 486, bears date of January 17th, 1811; but in the meantime, August 26th and September 4th, 1808, Fr. Manuel del Aguila entered nos. 433-434. Fr. Antonio Fernández succeeded Fr. Duro, entering his first, no. 487, on March 20th, 1811, and his last, no. 564, on November 15th, 1816. In the meantime, however, Fr. Pineda had no. 504 on November 19th, 1812, and Fr. Félix Caballero entered no. 538 on December 15th, 1814.

Fr. Antonio Menéndez on April 24th, 1817, entered no. 565; then, on September 16th, 1817, he wrote no. 563, which must be an error. Fr. José Martínez next entered, and continued the error by writing 564 on November 30th, 1817. A more egregious error is committed by Fr. Félix Caballero. On March 16th, 1827, he appears next, but his entry reads no. 806, whereas it should be 568. Fourteen months later he entered his last, but it is erroneously no. 827, on May 27th, 1828.

The Auto-de-Visita of Fr. Domingo Luna, Presidente, with Fr. Félix Caballero as secretary, without date, though doubtless on the same occasion, May 28th, 1828, closed the register of Mission San Vicente.

A scrap shows that Fr. Félix Caballero held the visitation as Vicário Provincial y Foráneo on June 9th, 1835, at some Mission not named, but after the list of deaths had reached no. 326.

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From numerous personal letters, signatures to circulars, and allusions contained in the eight bound manuscript volumes, so often quoted as the "Archbishop's Archives," the presence of various Dominicans at other Missions after the year 1790 has also been ascertained. It is evident that many of the Fathers wrote, or were mentioned, as resident missionaries of the respective Missions. The results of our researches follow. The dates given are those stated in the letters or documents.

*Mission San Fernando de Velicatá.* Fr. Antonio Lázaro, January 14, 1803; Fr. Ramón de Santos, July 10, 1809.

*Mission San Francisco de Borja.* Fr. Melchor Pons, February 5, 1803, June 25, 1798; Fr. Antonio Lázaro, November, 1802; Fr. Thomás de Ahumada, February 17, 1805; Fr. José Martín, October 7, 1816; Fr. Juan Maria Salgado, September 11, 1795, and April 14, 1796, Fr. Ignácio Ramírez de Arrellano, in charge November 16, 1846 (Santa Barbara Archives).

*Mission San Ignácio.* Fr. Domingo Timón, habitually ill, August 22, 1796; Fr. José Loriénte, August 22, 1796; Fr. Rafael Arviña, November 15, 1802; Fr. Juan González, April 16, 1806.

*Mission San José de Comundú.* Fr. Plácido Sanz, October 3, 1803; Fr. Vicente Sotomayór, October 22, 1846 (Santa Barbara Mission Archives).

*Mission San Miguel Arcángel.* Fr. Mariano Yóldi, March 28, 1798, and January, 1803; Fr. Mariano Apolinário, May 27, 1796; Fr. Miguel Abád, February 21, 1799, and April 1, 1799; Fr. Raymundo Escolá, January 14, 1800; Fr. Domingo Luna, August 13, 1829; August 21, 1833, and died there August 8, 1833; Fr. Félix Caballero, August 13, 1829.

*Mission San Pedro Mártir.* Fr. Ramón de Santos and Fr. José Portela, May, 1806.

*Mission Santo Tomás.* Fr. José Loriénte, December 10, 1794; May 16, 1797; January 26, 1798; March 2 and 18, 1798; Fr. Miguel López, January 26, 1798; May 21, 1798; and June 23, 1798; Fr. Juan Ríbas, July, 1806; Fr. Eudaldo Surroca, January, 1803. Fr. Tomás Mansilla writes to Pio Pico, March 23, 1846, about the "Estado inseguro y inmoral del Norte de California" (California Archives, Dept. State Papers, vii, 409-411).

*Mission San Vicente Ferrer.* Fr. Juan Crisóstomo Gómez and Fr. José García, May 4, 1794; Fr. José Loriénte, March 20, 1798; Fr. Ramón López, January, 1803; Fr. Tomás Valdellón, January, 1803; Fr. Miguel Gallégo, April, May, and July, 1803.

*Santa Ana, pueblo.* Fr. Rafael Arviña, August 22, 1796; Fr. Francisco Hontiyuélo from 1795 to November 26, 1804, when there is mention of his permit to retire to Mexico.

*Mission Santa Catalina Virgen y Mártir.* Fr. Tomás Valdellón, January 23, 1798; March 18, 1798; Fr. José Loriénte retires August 3, 1798.

*Loreto, pueblo.* Fr. José Herrera succeeded by Antonio Berraguérro in October, 1793. Fr. Berraguérro, according to Viceroy Revilla Gigedo, had left without a permit ("Cal. Arch.," tom. xi, 329, Bancroft Collection). Fr. Caietano Pallás, June 15, 1795, to September, 1798, when he retired with permit; Fr. Pablo Maria de Zárate, January 13, 1796; Fr. Vicente Belda, October 29, 1798; January 8, and May 30, 1799; Fr. Rafael Arviña, April, 1803; Fr. Plácido Sanz, January 11, 1804; Fr. Antonio Lázaro, April 22, 1806; Fr. Bernardo Solá, arrived from Mexico, May, 1806; Fr. José Duro arrived from Mexico, May, 1806.

*Mission Rosário.* Fr. Juan Ríbas, January, May 25, 1803; Fr. José Caulas, May, 1806.

*Mission Purísima Concepción.* Fr. Antonio Sánchez, Febuary, 1793 ("Cal. Arch.," tom. xi).

Accordingly, the list of Dominican missionaries in Lower California is as follows:

*Dominican Fathers in the Missions of Lower California.*

Abád, Miguel
Azevedo, Pedro
Águila, Manuel de
Ahumada, Thomás de
Aivár, José
Apolinário, Mariano
Armésto, José
Arviña, Rafaél
Berraguerro, Antonio
Caballero, Antonio
Caballero, Félix
Caballero, Rafaél
Cálvo, Joaquín
Caulas, José
Codina, Jáime
Coéllo, Jórge
Concepción, Antonio
Conouse (?), José
Cruz, Romantino (?) de la
Cruzado, Antonio
Díez Bustamante, José
Duro, José
Escolá, Raimundo
Espín, José
Estévez, José
Extanan (?), Tomás
Fernández, Antonio
Fernández, Mariano
Fernández, Vicente
Fontcubierta, Segismundo
Formoso, Juan Antonio
Galistéo, Francisco
Gallégo, Miguel
Gándara, Pedro (?)
Gandiága, Pedro
García, José
García, Manuel
Ginés, Domingo
Gómez, Juan Crisóstomo
Góngora, José Maria
González, Gabriel
González, Juan
González, Pedro
Grijálva, Juan Pablo
Herrera, José
Hidalgo, Miguel
Hontiyuélo, Francisco
Lafuente, José
Lázaro, Antonio
López, Miguel
López, Ramón
Loriénte, José
Luésma, Antonio
Luna, Domingo
Mansilla, Tomás
Marín, Tomás
Martín, José
Menéndez, Antonio
Mesa, (?)
Mora, Vicente
Muñóz, Nicolás
Naránjo, José
Pallás, Caietano
Peña, Bonifácio Gómez de la
Pérez, Manuel
Pineda, José Miguel de
Pons, Mélchor
Portela, José
Ramírez de Arellano, Ignácio
Ribas, Juan

Rúiz, José Manuel
Sáles, Luis
Salgado, Juan Maria
Sánchez, José Antonio
Santolárra, José
Santos, Ramón de
Sanz, Plácido
Solá, Bernardo
Soldevilla, Gerónimo
Sotomayór, Vicente
Surroca, Eudaldo
Texéyro, Ricardo
Timón, Domingo
Tiól, Jacinto
Troncoso, Francisco
Valdellón, Tomás
Valdéz, (?)
Valero, Joaquín
Varela, Róque
Verdúzco, (?)
Vidaurréta, José
Viéytez, José Jimeno
Villatoro, José García
Yóldi, Mariano
Zárate, Pablo Maria de
Zavaleta, Martín

## Corrigenda.

### Vol. i.

Page xvii, insert—Signature of José Antonio Roméu, 520.
Page 9, line 9 from top, cancel "de Marchena."
Page 25, line 18 from top, read Jalisco for Colima.
Page 128, line 6 from top, 1872 should read 1712.
Page 284, note 25, insert "i" after vol.
Page 274, and later, Bustamente should read Bustamante.
Page 519, line 9 from bottom, March should read April.
Page 567, line 4 from top, August should read September.
Page 593, line 6 from top, read Garza for Garda.
Page 593, line 15, read San José del Cabo for Cape San Lucas.
Page 593, note 13, read February 13, for 31.
Page 593, notes 16 & 17 read "Archb. Arch.," for "Sta. Barb. Arch."
Page 604, line 5 from bottom, read 1524 for 1824.
Page 646, Ramón de Lora should be Rámos de Lora.
Page 521 and elsewhere, San Vincente should be San Vicente.

### Vol. ii.

Page xxii, line 9 from bottom, after Index insert "a duplicate."
Page 395, line 10 from top, Potoja should be Pantoja.
Page 553, line 4 from top, read nineteenth for eighteenth.
Page 619, line 5 from bottom, abalórias should be abalórios.

### Vol. iii.

Page 1 and subsequently, Sarriá should be Sarría.
Page 283, line 4 from top, read Joaquín for Juan Solís.
Page 361, line 4 from bottom, read José for Juan Carrillo.
Page 373, line 14 from bottom and later, read Santa Anna for Ana.
Page 585, line 14 from bottom, read llamare for llamere.

### Vol. iv.

Page xxvi, line 4 from bottom, read 1 for 60, 30th Congr.
Page 199, line 11 from top, read Garduño for Carduño.
Page 534, line 2 from bottom, cancel "a book reviewer at that."
Page 580 and later, read Kearny for Kearney.
Page 590, line 8 in text from bottom, read Hunter for Hunt.
Page 599, line 7, after Popes insert Pius.

## PRESS COMMENTS

Have been uniformly favorable and generous, the reviews occupying from one-fourth to three columns. It will interest those who invested in the work to know how critics regard "The Missions and Missionaries of California."

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This fourth volume closes the series on the general history of the California missions by Fr. Zephyrin, which is undoubtedly the standard work on that subject. . . . There is an ample Appendix, in which the author discusses various interesting questions raised in the course of the work. Among these latter special attention may be called to what is said under the title of "Mission Tales in Word and Picture" (pp. 804-815), with a view to correcting and refuting the misrepresentations of the mission enemies, past and present. . . . The present volume yields nothing in interest or importance to those which preceded it. Fr. Zephyrin is as much at home in the later as in the earlier period, in the byways as in the highways of the history of the California missions. Of all the works that have yet appeared on this subject there is none which can compete with that of Fr. Zephyrin for fullness, accuracy and clearness. The author has not only a complete grasp of his subject, owing to his deep and diligent personal researches, his extensive reading and his thorough familiarity with the country, but he has also a striking element of fairness in handling the succession of difficult and delicate questions which pass over his pages.—American Catholic Quarterly Review.

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The operations of Church and State are so inextricably intermingled in California's development that their separate treatment is bound to be inadequate; but as the actual results achieved were mainly the work of the missionaries, the writer who would do justice to the subject must not only have mastered the documentary evidence, but be capable of appreciating the missionaries' motives and viewpoint. For this task Fr. Engelhardt is exceptionally qualified. . . .

One of the many services rendered by our author is his exposure of the methods and animus of the histories of the Pacific States, Mexico and Central America, by H. H. Bancroft. This writer is in no way related, by blood or bent, to George Bancroft, whose "History of the United States," in its first edition, has done some justice to Catholics. H. H. Bancroft wrote only four of the thirty-nine octavo volumes that bear his name; he was a managing editor of a corps of hired craftsmen who were all sceptics like himself. Hence, when describing the missionaries and their motives, "they talk like a blind man about colors, and do not hesitate to distort facts so as to make their work popular."

Fr. Engelhardt does not distort facts. His work is a history, not an apology nor a panegyric, and yet a story of dramatic interest. He has sifted the vast mass of documents with an eye to historical perspective, and set forth the shortcomings as well as the merits of secular and religious, Indian and Spaniard. . . . . . . Merely to hold the book (Vol. IV) for a moment is to feel that the work was conceived on large and generous plans. To glance through it, even hurriedly, is to realize that in painstaking research, in thorough and scholarly documentation, the execution is not behind the breadth of view with which it was undertaken. Like the tireless founders and organizers of the Missions, his Franciscan brethren whom he describes so lovingly yet so impartially, Fr. Engelhardt has spared no pains and labors in his task. He has consulted all the sources at his command from the standard histories of California, the "Acta Ordinis Fratrum Minorum," etc., down to decisions in private land cases, to the "Libro de Entierros" or burial records of Santa Barbara. . . . Everywhere is seen and felt the true instinct and handiwork of the genuine historian whose sole aim, as the writer says, is "to dig out the facts, arrange them in connected as well as chronological order, and present them truthfully, clearly and briefly . . ." The style is clear, direct, businesslike, and if defective in color, and that intentionally, still quite adequate to its purpose, the exposition of history. Those who wish to get clearer ideas of the life and labors of the great Franciscan missionaries; of Father Duran, the champion of the Indians, of his difficulties with Pico; of the "Pious Fund," of the "Bear Flag Revolt," and the first stages of the American occupation, of the beginnings of the great dioceses of California, of the discovery of gold, etc., will find the "Missionaries of California" an authoritative and interesting work which should be in every library that undertakes to provide authentic history of this country.—America, New York.

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This well documented, and thoroughly digested history of the California missions will be hailed with delight by all who are aware of the author's painstaking scholarship and critical acumen.

Among the most valuable features of Fr. Zephyrin's first volume is a full account of the history and vicissitudes of the famous "Pious Fund." Nowhere has it been brought out so trenchantly as here, that one of the principal causes of the decadence of the Lower California missions was the application of the Pious Fund to purposes other than those for which it was designated. Even the Mexican government has been constrained to admit this, at least semi-officially (p. 594). . . .

There is (in vol. ii) a very valuable introduction of twenty-six pages on "The Sources of Mission History." These sources are mostly unpublished. Fr. Zephyrin has laid practically all of them under contribution—a truly herculean task! . . .

It is with unalloyed pleasure that we hail the fourth volume of the series, which continues and concludes the general history of the missions. Their local history will be told in two or three volumes yet to be published. In the present volume the general history of the missions is carried from about 1836 to the time of Archbishop Alemany, through the changes in territorial government, the looting of the missions, the cruel persecution of the Indians, the period of the Mexican War and the discovery of gold in California, up to the partial restoration of the church property and what may be termed the beginning of the Franciscan renaissance. The author tells the facts as he finds them in his sources, of which he has been for a long time a painstaking and careful student. It is a pleasure to see the missionaries, their character and methods come out of the ordeal untarnished. It is a pleasure, also, to see many a well developed historical fable definitely demolished. . . .

His own style is simple, forceful, and concise, and we do not hesitate to say, far better adapted to the subject-matter of these volumes than the poetic diction of many a preceding writer whose work, though laying claim to be history, was in reality largely fiction. Besides, Fr. Engelhardt has the true temper of a scholar. He never makes a statement without a reference, quotes his sources copiously whenever necessary, and, unlike the late John Gilmary Shea, who omitted all references in one of his books because he feared other writers would ornament themselves with his feathers, modestly says in his Preface (p. 6): "Though it will never be known what hardship and toil the collecting and reducing of the vast material involved, honest writers are welcome to avail themselves of it all in the interest of truth and justice."—The Fortnightly Review, St. Louis, Mo.

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In these volumes Fr. Engelhardt has made a most interesting addition to the literature of California history. The Missions and Missionaries is not to be confused with the stream of books for popular use—part pictures and part sentiment—that issues perennially, responsive to the fascination of the mission buildings. . . . What he has written is a minutely detailed account of the activities and vicissitudes of the Franciscans in the two Californias. . . . As a result we have here a book that is indispensable to anyone who would fully understand the single-minded purpose and earnest devotion which led the fathers of the eighteenth century to relinquish civilization in order that they might bring salvation to the heathen. In itself Fr. Engelhardt's book is a document, of later day than Palóu certainly, but written with the same pen. . . . Apart from the direct statement of events, this volume contains a chapter on the California Indians, and two chapters on the mission system, which students will welcome as giving a full and unequivocal presentation of the standpoint of the missionaries in regard to their wards. . . .

As a student, Fr. Engelhardt has spared no pains to make his volumes proof against errors of fact; he has been assiduous in making use of the local archives and has visited those in the City of Mexico. Indeed, not the least valuable part of his work lies in the introduction on the Sources of California Mission History in his second volume.

Its fullness of detailed presentation and its frank utterance of the attitude of the Church, make the volume the most valuable contribution yet made to the most vexed period of California history.—The American Historical Review.

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As the title implies, the author's labors have been directed to the compilation in a connected form of all available historical material relative to the founding, aims and achievements of the missions founded by the Spanish priests, beginning with Lower California and thence proceeding northward to what was originally known as Alta, or Upper California, all of which is embraced in the present State. . . .

The work contains much interesting detail, and should serve to preserve a great deal that might otherwise in time be lost or forgotten. It is the result of much laborious search among archives of the old missions and numerous libraries, the whole being well digested and arranged in chronological order.—The Sacramento Bee.

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Fr. Engelhardt's work is the first history which has been written in full sympathy with the labors of the friars and with careful search of all the authorities. This volume will impress anyone who reads it with the fairness of the writer and his evident sincerity in giving the facts. He takes a rational view of things, and some of his comment on historians who have treated cynically the work of the priests on this Coast is very caustic. Certainly he marshals the facts which prove conclusively the unselfishness of the labors of the Jesuits, as well as the Franciscans in California. . . .

It is difficult for a layman to appreciate this attitude of the Roman priest, or to estimate the force of such religious zeal in overcoming obstacles and in inspiring men to endure hardship, discouragement, illness and even the danger of death by torture. The feature of Fr. Engelhardt's book is that he brings out strongly this unselfish character of the Roman priesthood, which found its finest expression in Father Junipero Serra, the founder of the Franciscan missions in Upper California. He dwells on this spirit again and again, and he often calls attention to the mistakes of secular historians, who evidently were unable to appreciate that religious zeal may inspire a man to do great work without any leaven of the commercial spirit that looks to see whether material profit will follow from his labors. . . .

It is a good thing in these days of fierce money getting to dwell on the work of such men as these Jesuit and Franciscan priests.—The Daily Chronicle, San Francisco, Cal.

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The history of the California Missions, with their romantic origins and picturesque developments and spectacular vicissitudes, appeals mightily to both the student and novelist. . . . There have been those who have woven a romance about this institution of the Spanish Friars as fascinatingly written as it is false. The Friars of old did good work with the Indians, but their success was gauged by the religious spirit which they kept alive. They came to save the Indian, but not at the price of their own souls. The Friars were able to evangelize the savage because they had subdued the savage in themselves. Hence, the slurs cast upon the Friars and their work is not true history—it is party pleading, playing to the galleries of bigots. . . . This romance-history is no longer possible. The true hostorical spirit takes nothing for granted, does not argue "a priori," puts little store by psychology. It does not seek to preach. It does not gloat over tales of backstairs gossip. It sets down just what it finds in the documents at hand; and it uses and interprets these documents.

Here we have the spirit that ensouls the work of Fr. Zephyrin in his four stately tomes. He could not be induced or inveigled into venturing beyond the documents. . . . But documents must be interpreted; and he is well qualified to do this. As a Franciscan Friar, he knows what the Franciscan spirit and ideal is. . . . Besides this, he knows the Indians. Our author has lived with the redskins for years, has printed books in the Indian dialect. . . . He can understand what the first Friars had to contend with. He can realize the fickleness of those who knew not their best friends. Many documents become intelligible only in this light of experience. . . . Finally, the author has lived in these sacrosanct buildings. . . . He knows why the buildings were built in a given way and in no other. The four tomes are the result of gigantic labor, but the result is worth the labor spent. We are now in a position to see a true picture of the Missions. . . . The work is the last word on the subject. It is indispensable. It ought to be in every place where men go for truth and knowledge. It might be profitably read in the history classes of our schools, if for no other purpose than to show the studious how to write history.—The Rosary Magazine, Dominican.

In one respect, which must not be undervalued, Fr. Engelhardt's "Missions and Missionaries of California" especially excels: clearly and intelligently, vividly yet gently, the author compresses the enormous mass into the frame of his work. Only one, who through years of preliminary study has acquainted himself with the printed and unprinted material, is able in such a masterly way to govern the accumulation and put it into the desired form. The confidence in the author increases the more clearly one perceives how he conscientiously weighs the reasons and counter-reasons and endeavors to be just to all. For this purpose the author, by means of exact and lengthy references to the sources, has rendered it possible for the reader to form an independent judgment. . . . In this laborious undertaking the author has been materially aided by his long experience in the Indian missions, by his linguistic knowledge, and by his intimate acquaintance with the literature on the subject. One may, therefore, entertain full confidence in the historical product of his labors.—Zeitschrift fuer Missionswissenschaft, Munster, Germany.

The fourth volume of his incomparable work, "The Missions and Missionaries," has just appeared. As in the other three so likewise in this one the author faithfully describes the character of the missionaries, their principles, object, methods, means, triumphs and reverses, but with a mass of quotations and references that one cannot but say, this is indeed a history. . . .—Revista Catolica, Jesuit Spanish Weekly, Las Vegas, New Mexico.

Authors, sympathetic and antagonistic, others careful but not always discriminating, and still others imaginative, and, in consequence, not reliable, have written volumes on that ever interesting subject, the missions of California, but it has remained for Fr. Zephyrin Engelhardt to separate the wheat from the chaff and to give to history a singularly valuable contribution. The fact that this work is a churchman's compendium of the histories of the missions gives *it* great *value* as *well* as *unusual* interest. It is singularly free from bias, the author not hesitating to relate incidents that a narrow mind would not have hesitated to minimize or omit. . . .—The Call, San Francisco, Cal.

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It is not strange that Fr. Engelhardt, who has so faithfully and carefully culled from every available source regardless of the individual bias of the writer, has lengthened his history of the missions and missionaries of California to five or six large volumes. Fr. Engelhardt gives so minute and authoritative an account of the explorations, founding and conduct of the missions and presidios in this Golden State, that his book is invaluable to the student. And it will well repay the casual reader for resisting any impatience or desire to "get on with the story" and for perseverance, in the connected and clear grasp of historical events in California that it imparts.—Pasadena Daily News.

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Even a cursory examination of "The Missions and Missionaries of California" gives one the impression that it is a monumental work; a careful perusal of it convinces him that it is epochal. At first sight its four large octavo volumes of about eight hundred pages each, prove disconcerting to the conscientious reader who is somewhat dismayed at the magnitude of the task before him; but before long he catches the enthusiasm of the author for the subject and settles down to a profitable and inspirational study of one of the most interesting and romantic periods in American history. . . .

Father Zephyrin's work is replete with matter of the highest interest and importance not only to students of Catholic history but also to the general reader who wishes to know the truth about one of the most important epochs in American history. It is a storehouse of historical data gathered by one to whom the work was a labor of love. His painstaking and conscientious study has given to the world one of the most valuable contributions we have on the history of California.—The Catholic Bulletin, St. Paul, Minn.

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In this extensive and authoritative record of the work of Catholic missionaries we are made to realize the first triumphs of the Catholic Church over the American Indian. Being an historian, Fr. Engelhardt discusses in a frank manner the scandals which occurred, and discovers where the guilt belongs: in the unjust and uncalled for interference of state authorities. The holiest work is soon brought to destruction when the Church is betrayed into the hands of political conspirators, for her work is the salvation of souls and not the balance of power among political parties.—The Exponent, Dayton, Ohio.

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Fr. Engelhardt has prepared a work of great utility, of great interest, and of a high order of scholarship. . . . No library, Catholic or other, should be without a copy of this great work. —Catholic University Bulletin.

Another most welcome visitor. . . . The work of Fr. Zephyrin is beyond question the most accurate and scholarly presentation of this absorbing theme; at the same time, its superiority takes nothing from its popular interest. To the general reader, as well as to the student, the work appeals. . . . All the matter is drawn from authentic sources, a fact which gives the books a value beyond estimation.—Notre Dame Quarterly, San José, Cal.

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Volume I, completed chiefly from original sources, presents very fully and accurately the history of California missions and missionaries from the period of early voyages and discoveries pertaining to the Pacific Coast to the present time.

The founding of the early Spanish missions is narrated with exceptional care and detail and this is followed by a very complete history of the development and scope of religious work under the Jesuit Fathers, the Franciscan Order and the Dominican brotherhoods. The volume is an interesting and valuable record of the missionary work accomplished through these religious orders and of the debt the United States owes these zealous pioneer churchmen for their successful labors in civilizing and Christianizing the Indian tribes resident along the western coast of the New World. The volume is carefully indexed, and will be valuable as a library of reference.—The Baltimore Sun.

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Fr. Engelhardt has made a valuable contribution to the historical literature of the country in his present work. Written in a pleasing, flowing style, it gives evidence throughout of deep research into the oldest and most authentic documents relating to the subject, and affords a treasure house of information to the student of early Spanish-American history. The story is told with all the straightforward simplicity characteristic of the Franciscan monk, whose object seems rather to place the facts of history in an orderly and intelligible light, than to effect a work aiming at the applause of men. The whole work is full of absorbing interest. Its fairness will win for it a hearing from all readers regardless of creed, for its story is told frankly and without bias. It is a book that should be found in every library. We hope, indeed, that the Reverend author will find time yet to place a compendium of its contents before the public.—The Pilot, Boston, Mass.

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The facts are compiled from original sources, designed to give the reader full and accurate information about the most interesting period of the country's development, and the author has accomplished his purpose in a manner that admits of no doubt. Father Engelhardt's style is clear and luminous. He marshals his facts with remarkable skill. Not only has he caught the spirit of the early missionaries who played such a conspicuous part in their day and generation, but he has transferred it to the pages of his book, and the glorious tale of unselfish love and devotion to duty loses nothing in the telling. To the student of history the author's work contains a veritable mine of information. It is written in a spirit of fairness and the interest of the intelligent reader never flags as the wonderful story is unfolded, proving the truth of the old adage, "Truth is stranger than fiction."—The Daily Register, Watsonville, Cal.

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As regards his present contribution to missionary history, the author may appropriately say of himself, with the Royal Prophet David, in the Forty-fourth Psalm: "My heart hath uttered a good word: I speak of the things whereof I know, my tongue is the pen of him who is a ready writer." "The things whereof I know" of Fr. Zephyrin are the heroic deeds, the zeal and priestly sacrifices of the early missionaries of Lower California; and his work will be what Thucydides called a "Ktema es aei—a possession forever" to all future students of the missionary history of California. . . . The author aims all through his work to be historically accurate; he has methodically arranged and put together the material which he found scattered here and there among the early writers; brushed the dust and mildew from valuable bits of ancient chronicle, and has given us an invaluable work which, from its intrinsic merits, ought to be found in every library in America, and among the collection of every scholar. No man who has not read "Missions and Missionaries of California," may claim familiarity with the ecclesiastical literature of America. The work is entitled to classic honors.—The Intermountain Catholic, Salt Lake City.

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This splendid work should adorn every Catholic library in the United States. It has been compiled from original sources, giving it a historic value that is inestimable. The story of the early voyages and discoveries of the missionary fathers in California has all the charm of romance and all the fidelity of fact. Unless one has some knowledge of the heroic work of the pioneer missionaries in the United States, it is almost impossible to obtain a clear idea of the splendid growth of the Church from a tiny seed in what might be termed barren ground. The reverend author, living amid the scenes hallowed by the memory of saintly Jesuit, Franciscan and Dominican missionaries, has told the story of their labors, hardships and struggles with fine skill, and in a most complete manner. . . .—Extension Magazine.

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Volume IV of Father Engelhardt's exhaustive history of the Missions and Missionaries of California has come from the publishers. It covers the general history of upper California from the naming of José Castro as temporary civil governor in 1835 until the American occupation in 1846.

This closes the general history of the missions and is by far the most comprehensive work on the subject yet compiled.

When he undertook his huge task the author confesses that he had no intention of producing anything more than a complete chronological record of these famous outposts of civilization; but his researches among the archives of the old and new worlds revealed such a wealth of material that the result has been a learned work of exceptional literary merit which will rank as a complete and authentic history and a recognized authority on the subject.

For this, California, the United States and the world at large owes Father Engelhardt a debt of gratitude that will be hard to repay.—Los Angeles Express.

The melancholy account of the destruction of the California missions has been told by various historians. But here is a series of volumes on the missions from the careful pen of a Franciscan Father who has devoted his best years, living on the desecrated holy spots, to a painstaking, accurate, documentary history of the rise, growth, and ruins of these missions. A wealth of illustrations and facsimiles bear out the verdict of the text—to the glory of the Franciscan Order and the shame of their godless persecutors.—Benziger's Magazine.

This is volume IV of this great work, and relates to Upper California as part III of general history. Like the three preceding volumes, it helps to meet a real need concerning the history of Christian missions and missionaries in California. . . . It is a marvel of perfection in scope and purpose, comprehensive in detail, interest, and accuracy. Research, scholarship, painstaking care, endless toil, and personal fitness on the part of the author are clearly apparent on every page of this splendid contribution to the missionary history of California.—The Religious Telescope (Unitarian), Dayton, O.

This is a monumental work of the favorably known author, which in detail gives an authentic and extended report of the missionary undertakings for the conversion and civilization of the Indians in California.—Die Katholische Volkszeitung, Baltimore, Md.

The bulky work has been compiled with a world of painstaking and very conscientious labor from original documents and the records of the various Missions. In California as in North America, the Roman Church led the way in missionary work, and her pioneer priests, some of whom were martyred, left a noble record of self-denial and zeal for God. The book is extremely interesting and we are thankful for the kindly courtesy that prompted its sending.—The Pacific Churchman (Episcopal), San Francisco, Cal.

"The Missions and Missionaries of California," by Father Zephyrin Engelhardt, a Franciscan, presents a detailed account based on documentary sources of the missions in California, with some general account of earlier missionary efforts of the Franciscans in the West Indies, Mexico and South America. . . . It is the most complete record of these missions in English and gives every evidence of painstaking accuracy and research.—The Churchman (Episcopal), New York.

This work has been compiled from original sources. . . . The volume before us is prefaced with a list of the original authorities consulted by the author. We note the "archives of the Archbishop of San Francisco, consisting of 2560 letters and other documents bound in eight volumes." "The archives of Santa Barbara, consisting of 2500 Spanish manuscripts." Also many Spanish works not easily available to the average reader. It shows every evidence of careful investigation and study.—The Catholic Citizen, Milwaukee, Wis.

"The Missions and Missionaries of California" is a monumental work. It is from the presses of The James H. Barry Co., typographically and technically a magnificent specimen of artistic bookmaking.—The Catholic Herald, Sacramento, Cal.

It is with genuine pleasure that we call the attention of our readers to this valuable addition to our American Catholic literature, a veritable storehouse of information. . . . One feels that a desire to write a truthful history of the missions of California guided his pen. Thoroughness is written on every page. A Franciscan himself, he is in a position to better appreciate the work of the Friars, and he writes their truthful story. . . . What makes Fr. Zephyrin's work absolutely trustworthy is the fact that he has personally searched all the archives of California and verifies every statement by references to authentic documents, which he enumerates and examines in a thoroughly critical manner in the introduction. . . .

Fr. Zephyrin does not mince words when exposing false statements. A knight of the old school, he is not afraid to tell the truth, and the whole truth at that, and keeps on digging up proof after proof from ancient manuscripts and books until the question in doubt is clearly and thoroughly settled.—St. Anthony's Messenger, Cincinnati, O.

Perhaps there is no chapter in the history of the State in which more misleading work has been done than that relating to the sequestration of the church lands of California. So many so-called historians have either in ignorance or with malice prepense attributed this spoliation to the Americans who came here after the cession of California by Mexico to our own country.

We have before us a history of the State covering this period and dealing with this episode from a source so disinterested that it must put to silence every tongue that would attribute the robbing of the Church to the Americans. The volume referred to is from the pen of Fr. Zephyrin, O. F. M. The work is an exceedingly ambitious one, the volume in question being the fourth on the history of Upper California, and it is Part III of the general history of the State. The chapter which deals with the subject in mind is No. 18, beginning on page 494. This is entitled "Crime Against the Missions Consummated." On page 505 it scores relentlessly the late Pio Pico and a number of others, all Spanish, all Roman Catholic, all

Californian. The date of Pico's overt act in sequestrating the Church lands was 1846, before the Americans appeared here.—The Los Angeles Times.

Of more than ordinary interest, to Californians especially, is "Missions and Missionaries of California," by Fr. Zephyrin Engelhardt, O. F. M., divided into four bulky tomes. . . . He has searched for information through musty, dusty and forgotten manuscripts, many of which are now beyond recovery, having been destroyed in the San Francisco earthquake with the collection known as the "California Archives," and in more modern sources, with an indefatigable will that has produced a scholarly and invaluable addition to history, profane as well as ecclesiastical. . . .—The Los Angeles Graphic.

Father Engelhardt's work is a genuine important addition to the Catholic historical literature of America. . . . It is precisely the incompetency thus animadverted upon that makes the Bancroft histories so generally unreliable, and renders such a work as this present volume of Father Engelhardt's a veritable necessity to the student who would learn facts as they were and not as ignorance or prejudice, or both, distorted them. . . . That the story is an eminently interesting one, and will delight Catholic readers with any taste for the unknown or neglected byways of ecclesiastical history, need hardly be said; and even for readers destitute of such taste, the narrative will often prove as charming as a fictitious tale of adventure. . . . Reading these pages, even when one possesses a fairly adequate knowledge of American ecclesiastical history, gives much the same pleasure that a traveler in Europe, familiar with the more frequented routes, derives from excursions into unknown or neglected byways,—attractive scenes and peoples that have hitherto escaped his notice. . . . A monumental work and a most worthy one.—The Ave Maria.

Fr. Zephyrin's is a history in the strictest and best sense, an organic thing, warm with life and action and movement; not a dry-as-dust recounting of past events, but a portrait of persons and places, things and actions, as full of vividness and glow and color as it is exact in detail, and true in tone, and critical and faithful in execution. . . .

It is impossible for an intelligent reader to deny his confidence to one so extraordinarily equipped. He surrenders himself to the painstaking historian, and cheerfully follows his trusty guide through the long and varied story of the early mission days, feeling none of that trepidation with which the conscientious author avers that he proceeds "to present a full account, in chronological order as far as possible, of the Missions of California." . . . Aside from its literary merit it is more fascinating than any book of fiction and can be depended upon as being as nearly historically correct as it is possible for any book to be. It is a work that should be in every household, especially where children seek books of adventure to read, for in this volume most thrilling experiences are graphically related, and convey a better appreciation of the stupendous undertaking in the establishment of our beautiful missions which have survived the crumbling years of time and stand to-day, mute witnesses of the zeal, the love and the enduring faith of those pioneers in this western land, the "Missionary Fathers."—The Tidings, Los Angeles, Cal.

The vast amount of research which Fr. Engelhardt must have made is shown in every page. Nothing that he relates lacks authority for backing, and it is impossible to read far into the volume without realizing the sincerity and fairness of the writer. . . . While he is most sympathetic, he never forgets that he is first a historian. His greatest desire in the writing of the history of the missions and their founders is to present the facts, and this he has done without bias, therefore his work, bearing the stamp of authenticity, is of inestimable value to the student and stands as the most complete and reliable record of the missionary pioneers yet written—a lasting contribution to the history of the Golden State.—The Bulletin, San Francisco.

Fr. Zephyrin's readers are not confined to Catholic circles, for his "Franciscans in California" and "Franciscans in Arizona" have found a wide circulation among students of American history—without regard to religious affiliations. . . .

There is no question that he is to-day the best authority on the subject indicated. And may it not in truth be added that the distinction he enjoys is a cause for congratulations on the part of the Catholics of this country.

Those who have been following the late trend of historical research and historical chronicle know the fact only too well. They have had ample cause to deeply regret the apparently studied efforts to eliminate from historical reproduction everything reflecting the early labors of civilization and Christianization carried on in America by the missionaries of the Church.—The Church Progress, St. Louis, Mo.

As to the worth of "The Missions and Missionaries" there can be no dispute; it is of great and enduring value. To its pages every historian must turn for his information regarding those foci of settlement in Alta California whose names remain to the present day like a bede-roll. It is crowded with an enormous amount of minor information derived from the personal letters of the friars as well as from the official papers of the Missions.—Bulletin of the American Geographical Society.

Originally intended for a popular history in one volume, the huge mass and the peculiarity of the material made it evident that only a work based on original documents would satisfy the intelligent reader and critical scholar. Twenty-three years Fr. Zephyrin labored at the work and succeeded in lifting the clouds of misrepresentation which had gathered over the Missions of California. Upon this work thus collected from original sources, the history of the Missions, which now must be written, can and must rest itself. What endless toil lies buried in these volumes of the Rev. Fr. Zephyrin only those know how to appreciate who at any time were engaged collecting widely scattered material and endeavored to put it in orderly shape. With this work the modest son of St. Francis has erected for himself a monumentum aere perennius.—Pastoral-Blatt, St. Louis, Mo.

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The fourth volume of "The Missions and Missionaries of California" has just appeared. It continues the history of the passion of the Franciscan Missions under Mexican rule, and introduces the administration of the Americans, as well as the discovery of gold. . . . Thus the volumes, in which the industrious historian describes the vicissitudes of the Franciscan Missions of California, gradually develop the picture, unknown to the world at large, of the tragedy which annihilated the most promising lode established by the venerable Fr. Junipero Serra. . . . May the work receive the deserved recognition.—Amerika, St. Louis, Mo.

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Fr. Zephyrin has completed a splendid history of the California Missions in four volumes, and has indebted all lovers of history to him for this noteworthy achievement.—Our Sunday Visitor.

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In a lengthy introduction the author enumerates and qualifies all his sources. This feature alone will be a revelation. Every statement is verified in footnotes. . . . Page after page original authorities are set forth, and facts prove again what the Church and her Orders have done in civilizing the nations.—The Messenger, Harbor Springs, Mich.

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Father Engelhardt, the indefatigable and scholarly Franciscan of Santa Barbara, California, has just completed, after twenty-five years of labor, his general history of the California missions. Most of the writings hitherto published on this subject are valueless to the student, because their authors did not consult the original documents, and as a consequence gave us not objective history, but second-hand impressions, often unfair and unjust to the missionaries and their work. With a view to answering effectively the many calumnies and misrepresentations that have disfigured the pages of ignorant or bigoted writers, Fr. Engelhardt has with infinite pains consulted the original Spanish documents. . . .

No honest man henceforth will have the daring to assert that these missions were a failure, if he reads this noble record of seventy-six years (1769-1846). They tell of the baptism of ninety-three thousand immoral, superstitious and brutish Indians, who were made devout Christians, and taught to be competent workmen of every description—carpenters, masons, blacksmiths, shoemakers, spinners, shepherds, cowboys, and fruit-growers.

The utter unselfishness of the Franciscans in California, their infinite patience, their unwavering gentleness towards the Indians, and their unflinching hostility towards the white robbers of the redskins, the deep affection of the Indians for their true friends, and the faith and virtue which that affection and example inspired, form a history which reads like a romance. But every line is founded on documentary evidence, the burden of which, however, is saved the casual reader, and the verification of which is assured the student by the use of copious and exact references, footnotes, and appendices.

The work should be in the library of every Catholic, and in every public library in the United States.—The Catholic World.

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As one peruses the interesting pages of this entertaining work, one is really startled at the ardor that caused men to leave home and comforts and friends, in fact everything held most dear to the ordinary human being, in order to penetrate the wilds of an unknown land in the search for souls. Through forest and jungle, over mountain and plain, Jesuits, Franciscans and Dominicans pushed their way, with scarce any weapon of defense save the cross they loved so well. . . .

Father Engelhardt's work is most complete. It is carefully compiled and is written in charming style. Valuable illustrations give the great work added worth. Every Catholic who has a desire to know something of the labors of the early missionaries in California should possess a copy.—The Union and Times, Buffalo, N. Y.

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It is this kind of history, one that satisfies the demands of criticism, that finds completion in the present (vol. IV.) stately legal-looking quarto. . . . The author has dispassionately investigated the charges made against the missionaries, and has brought to open day the character of the men who originated, disseminated, or published them. The sub-structure of the historical monument has thus been laid broad and deep, and the special history of the several missions can now be laid thereon. It is to be hoped that Fr. Engelhardt may be spared to complete those "two or three volumes" on the local history of the twenty-one missions. . . . The author modestly disclaims any intention of producing a learned work or a work of literary merit. Readers of his pages will most likely think that he has done both. Be that as it may, there can be no question that those who go to this well of "rugged facts" will find therein an almost inexhaustible fountain of inspiration. . . . The author has given us an immense treasure of most valuable and interesting information, presented in an attractive style.—Ecclesiastical Review.

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The completed work is a treasury of knowledge in regard to the Padres and the country for which they labored with apostolical zeal. . . . It is a privilege to read these chapters that Father Engelhardt has written, even though many of them sadden the heart with their records of oppression of both friars and Indians.—The Sacred Heart Review, Boston, Mass.

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Rev. Fr. Zephyrin has published volume one of what promises to be a monumental work—"The Missions and Missionaries of California." . . . The work is most comprehensive in scope, and its value is further added to by portraits, maps and facsimiles. Fr. Zephyrin has given to the work the most painstaking care, and has left nothing undone in the shape of reading and consultation, to make the récountal as accurate as possible. These histories of early missionary efforts are full of absorbing interest and should serve to stimulate the lagging faith and energy of latter-day Catholics into a firmer adherence to that religion for which the early explorers and missionaries suffered so much.—The Catholic Columbian, Columbus, Ohio.

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This is a monumental work, which in detail furnishes an authentic and full account of the different missionary undertakings for the conversion of the Indians in California. . . . We congratulate Father Engelhardt heartily on the completion of this wonderful work. He has done everything that could be done through restless zeal for research, through excellent explanations, and impartial criticism, in order to preserve for the future the so interesting history of the life and labors of these apostolic men, who in good and bad days toiled with so much energy and self-denial, in order to bring to the benighted Indians of California the blessings of the faith and of civilization. He has truthfully demonstrated that the vanishing character of their work is not to be attributed to the missionaries nor to the poor Indian neophytes, but to the greed of those in whose hands the governing power of Mexico fell after the fall of Spanish regime. . . .

Other historians have gone over the ground, but they have shied at the motto that heads this work, and which the great Leo XIII borrowed from Cicero: "The first law of history is not to dare relate what is false, and not to dare suppress what is true." . . .

The work which, owing to the enormous mass of material, required a colossal measure of time, patience, labor, and energy, often tells a sad, sad story. From documentary evidence we learn of the failure of Indian emancipation, of the loyalty and self-sacrifice of the missionaries, of the contentment of the Indians in charge of the missionaries, how at length their lands were robbed, the neophytes driven out, and the missionaries evicted. Truly a period of plunder! . . . Fr. Zephyrin has realized his aims. In the four volumes we have a truthful history of the California Missions, which every man of education will be delighted to refer to again and again. We should like to see these most meritorious volumes in every public library.—The St. Josephsblatt, Benedictine Weekly, Mount Angel, Ore.

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For those that are acquainted with Fr. Zephyrin's works on the Franciscans of California and Arizona this new work scarcely needs a recommendation. For others it may suffice to say that we have here to do with a magnificent historical work which is based upon extensive research and critical sifting of the material, and which therefore furnishes a trustworthy report on the various missionary undertakings for the conversion and civilization of the California Indians. . . .—Excelsior, Milwaukee, Wis.

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Father Engelhardt deserves congratulations for his scholarly work, and we trust that his history will find an honored place on the bookshelves of all lovers of history. . . .—The Western Catholic, Vancouver.

Fr. Zephyrin's work is indeed "a history that is a history." It has won a tremendous reputation for accuracy and impartiality. It is the only authentic compilation we have of the mission records. Naturally it represents an amount of research and faithful work hard to measure, and we congratulate the author on the progress of his great task. . . .

The whole work presents a record that is so heroic, so splendid, so full of high adventure and noble enterprise, that it is entrancing. In his introduction the author enumerates and qualifies all his sources, which include all the archives of California. This feature alone will be a revelation, particularly to those who are prone to criticize the missionaries and their motives, without reading or understanding authoritative sources of information on the subject. . . .

As each successive volume appears, it grows more and more interesting. The story which he recounts is one such as the poets of old would have taken for the subject of an epic. (Perhaps a Catholic poet will yet arise to sing this tragic story?) It has "the human appeal" in it. And though the author deals in "facts, facts, facts," and never makes pause to sentimentalize or weep, his vigorous pen, nevertheless, pricks deep at times as he rehearses the wrongs to which the Padres were subjected, or refutes the errors that unsympathetic and prejudiced historians have set down as truth. . . .—The Monitor, San Francisco, Cal.

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In his "Missions and Missionaries of California," the author has furnished us with a much needed work, a standard history of the Missions, accurate and complete.

It sets the standard for all efforts of its kind, past and to come. It should be in the hands of every student, every reader; in every library, public and private. From a typographical point of view the volume is in keeping with its valuable contents. There are indices, footnotes, and numerous illustrations, rare old engravings and autographs, maps and portraits. Printed on fine book paper with clear type and wide margins, and simply but richly bound in Franciscan brown, with gold lettering, the volumes make a most attractive work. . . .

A most satisfying feeling of getting at "the facts in the case" comes to the reader of "The Missions and Missionaries of California." The tireless zeal of the author in running facts down to their sources, of never letting up until he has cleared the ground of all doubts and questionings, somehow communicates itself to the reader, and gives him too a love of the chase that compels him to read on and on. This is indeed a unique feature in a work which is purely historical. . . . Such writings are the sort that make thinking men breathe again the old, old blessing on him who invented books. . . .—The Star, San Francisco, Cal.

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The old Franciscan Missions of California have been a fruitful theme to many and various writers ever since the American occupancy of California, but never have they been done adequate justice from the historic standpoint, until Fr. Zephyrin Engelhardt undertook the work. He has been tireless in his researches and besides consulting all the known original records has searched from San Francisco to the City of Mexico and even by proxy in far away Spain, for further original documentary evidence. It is an illuminating and revealing chapter in the life of the true historian to read the author's story of his search for complete information. None but a student can conceive the vastness of the labors involved; and none but he can appreciate how much work the future historian will be saved by Father Engelhardt's relation of what he himself has done. . . .—George Wharton James, in Out West.

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Students and others who desire exact information on this subject of perennial interest will welcome this work, compiled from the original Spanish documents and representing the result of many years of labor and research among these and other historical sources.—Sunset Magazine, San Francisco, Cal.

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With truly bee-like industry the Rev. Author has compiled, from voluminous original ecclesiastical and secular documents a history of the Old Mission establishments in California, which presents to the reader a vivid picture of the great work of civilization that State owes to the Franciscan Order. . . . The volumes are destined to correct many erroneous and unhistorical descriptions on the Franciscan Missions. The excellent work deserves the widest attention. May it be in great demand, and thus remove the prejudice to which groundless calumnies have given rise.—Der Herold des Glaubens, St. Louis, Mo.

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Fr. Engelhardt has undertaken a great work, especially as he furnishes ample authority for every historical fact he elaborates and that is at all obscure or questionable. . . .

There is a brave-heartedness of expression in Fr. Engelhardt's narrative that arrests your attention at once, and allays your apprehensions by giving you the authority for his statements of certain facts that critics unfriendly to Catholic claim might be inclined to credit. Catholic historians are generally not only careful not to claim too much; they are too apologetic even when they are stating simple truths that redound to the glory of the Church.

Fr. Engelhardt has done a fine thing for American history. . . . The details of the dedication to God and His Blessed Mother of the bays and gulfs and rivers and lakes and mountains and the settlements made with the beautiful names that make the history of the country read like a Litany of the Saints. It is a splendid story of the pioneer soldiers of the Cross and of their ceaseless, many-sided battles for Christian civilization.—Freeman's Journal, New York.

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The intention of the author, as indicated in the preface to vol. i, was "to furnish full and accurate information in plain language and as concisely as clearness would permit." It can not be denied that the writer succeeded wonderfully in his purpose. Before compiling the history, he examined all the manuscripts available, and he personally visited archives hitherto inaccessible to historians, and thus he was enabled to make of the work a truly critical history. He was scrupulously careful to secure reliable authorities, and the list of works consulted clearly shows that he looked through about all the books written on the subject. . . . He treated many questions that others have not even touched, and he handled with great tact the controversy about the first Vicar-Apostolic of the New World. "The Missions and Missionaries of California" is worthy of the highest praise for its scholarly thoroughness, its impartiality, its logical arrangement and the agreeable style in which it is written. . . . —Archivum Franciscanum Historicum, Rome.

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It would appear that in the voluminous book "The Missions and Missionaries of California," Fr. Zephyrin has the last word on the subject. For completeness along purely historical lines it is doubtful if anything more can be added to what he has compiled. . . .

As one glances over the introduction and notes the multitude of authorities consulted one marvels how it was possible for even a patient Franciscan to accomplish all this in the span of life. . . .

One can realize how pure love for the subject was the great stimulus to work, aided by keen historic conception and splendid literary attainments. . . .

The books are richly illustrated. All the missions are shown, some during their more active period. There are also reproductions of signatures of many persons who played their part during mission days.—The Morning Press, Santa Barbara.

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This last volume of Father Engelhardt's unique work brings his History of the California Missions to a close. The 818 pages of this last instalment are crowded with facts vouched for by documentary proofs of an incontrovertible character. . . . One closes the volume with a sigh of regret for those old Missions not unmixed with anger against the men by whose greed they came to disaster. The whole work is a monument of patient research that could only have been the outcome of a great love of justice and a desire to vindicate the memories of the Friars who established the Missions and carried them on with wonderful success for many years. It will be the standard work of reference for all students or writers who interest themselves in the story of that great undertaking. We note lengthy quotations from a multitude of writers of all classes in all sorts of periodicals. . . .

We note the exactness of Father Engelhardt in giving the reference for quotations in footnotes, and we may remark here that this is his general plan throughout the book, thus adding not a little to its usefulness as a work of reference. A valuable note appears in the Appendix under the caption, Mission Tales in Word and Picture, in which the reverend author follows to their evil source and refutes some of the more generally current stories against the Friars. He makes quite a lengthy quotation from a work on Father Serra by Fitch, a glance at which would be sufficient to secure its condemnation by any person of average common sense. Men do not die for gifts they value so little as Fitch makes Father Junipero Serra value the Catholic Faith, even less perhaps do they spend their lives for them. . . .

With such a work as this on the shelves of our reference libraries, and in the hands of our students of American Church History, it should be an easy matter to run to earth most, if not all, of the unsavory stories that are only too frequent when it is a question of the manufacture of "romance."—The Lamp, New York.

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"Auctor in hoc ultimo volumine feliciter absolvit opus magni momenti, anno 1892 incoeptum et cum strenua diligentia maximaque conscientia prosecutum."—Acta Ordinis Fratrum Minorum, Rome, July, 1916. (The "Acta" is the official organ of the Franciscan Order.)

# SOME COMMENDATIONS

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Apostolic Delegation,
Washington, D. C.

Sept. 30, 1915.

Rev. and dear Father:—

I beg leave to acknowledge the receipt of your fourth volume on the Missions and Missionaries of California, which you very kindly sent me during the summer. The numerous duties of my office have prevented me from having the pleasure of reading it, but I am able to understand from a rapid glance that I have given it that it is a valuable contribution to historical research. I therefore congratulate you on the success of your labors and offer my expression of thanks for the copy that you have sent me.

With good wishes, I am,

Sincerely yours in Christ,
✠ JOHN BONZANO,
Archbishop of Melitene,
Apostolic Delegate.

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Apostolic Delegation,
Washington, D. C.

September 25th, 1908.

Rev. and dear Father:—

I beg to acknowledge the receipt of the first volume of your "Missions and Missionaries of California." Please accept my best thanks. I have read the book with the most lively pleasure and edification. I am sure that such a volume will serve as a great incentive both to our priests and people to do noble deeds for the glory of Holy Church. The story of the early missionaries with their heroic deeds and great privations cannot but fire with a holy enthusiasm, the youth of the country upon whom we must depend for the preservation and development of the wonderful works so well begun by the missionaries of early days.

Praying God to bless you with His Holy Grace in order that you may continue your labors in this chosen field, I am,

Sincerely yours in Christ,
✠ D. FALCONIO,
Apostolic Delegate.

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(On receipt of vol. ii.)

Rome, Piazza Cavour 17,
August 10th, 1912.

Dear Rev. Father:—

I cannot too strongly express my approbation of the devotion and indefatigable labor which has produced this work of paramount importance both to the History of the Church in America and to the History of our beloved Order. . . . .

✠ D. CARD. FALCONIO.

(On receipt of vol. iii.)

I can only reiterate what I have already told you of the high esteem in which I hold the monumental work you are producing.

I pray that God and St. Francis, whose glories you are spreading, may grant you the health and strength you need to carry to its completion your meritorious undertaking. . . .

✠ D. CARD. FALCONIO.

(On receipt of vol. iv.)

Rome, Piazza Cavour 17,
January 9th, 1916.

Dear Rev. Father:—

I have received the fourth volume of your fine work, and I shall read it with great pleasure. I pray that God may spare you for many years and give you the strength necessary to complete the entire series. Such an important historical work ought to be completed by the same mind and hand that began it. . . .

With my special blessing, I remain,

Sincerely yours in Christ,
✠ D. CARD. FALCONIO.

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Office of the Archbishop,
1100 Franklin Street,
San Francisco, California.

March 29, 1913.

Dear Father Zephyrin:—

I have received to-day the third volume of your splendid work on the Missions, for which please accept my heartfelt thanks. I am very glad that you are getting on so well with this work, which will be for all time a standard work on the Missions founded by your Fathers.

Sincerely yours,
✠ P. J. RIORDAN,
Archbishop of San Francisco.

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Chancery Office,
114 East Second Street,
Los Angeles, Cal.

February 12, 1909.

My Dear Father Zephyrin:—

I take great pleasure in congratulating you upon the first volume of your "History of the Missions." It is indeed a source of great pride for us that you have been able to give your life so thoroughly to the study of the Missions, bringing to it the most searching and scholarly investigation so that really we have in it what one might well call "the last word on the Missions."

I really feel that we should congratulate ourselves upon this work, for it is a blessed thing to have these Mission records so carefully investigated and edited. I do not need to commend the work—it commends itself. I would like to see it in every library and in every home.

Trusting that we may soon have the privilege of reading the second volume, I am, my dear Father Zephyrin,

Yours very sincerely in Christ,
✠ THOMAS J. CONATY,
Bishop of Monterey and Los Angeles.

(From the Bishop of Sacramento, Cal., on receipt of vol. i.)

It is a most interesting and useful book—a great credit to you and the Franciscan Order—while it affords a fund of information given in a way that never tires. Those to whom I have shown it, said they were delighted with it.

(On receipt of vol. iv.)

I had not the opportunity before now of thanking you for the fourth volume of your beautiful and complete History of the Missions of California. I consider it a great honor to your Order as well as a blessing to the people that we have such a complete history of what is most dear to every one in this country.

Yours sincerely in Christ,
✠ THOMAS GRACE.

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(From the Most Rev. Superior General.)

Curia Generalitia,
Ord. Fr. Min.,
Roma, via Merulana, 124.

15/V, 1912.

Reverende Pater, Dominus det tibi pacem!

Gratias ex corde tibi offero pro vol. ii, praeclari operis tui, cui titulus "Missions and Missionaries of California" quod filiali cum affectu Mihi dedicasti.—Jam tot homines scientiae et criticae laudarunt vol. i, ejusdem operis valorem, ut revera superfluum sit quod et ego extollam ejus excellentiam.—Libenti animo tibi benedico ut operae tuae in dies majori coronentur successu.

Addictissimus in Corde Jesus,
FR. PACIFICUS,
Min. Gen.

(On receipt of third volume.)

FR. PACIFICO MONZA DA VICENZA,
Ministro Generale Di Tutto L'Ordine Dei Frati Minori

Ringrazia E Benedice pro iii volumine historiae Missionum in California. Activitatem tuam quam maxime laudat et exoptat, ut cedat in multiplicanda merita tua spiritualia, et in augendam gloriam Dei proximorumque salutem. Ex corde Dei largissimam benedictionem super te implorat.—Roma, 29/IV, 1913.

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I do not believe that you need fear criticism. Of course, such a work does not want to be read only, but studied in order to pass a just judgment. So far I have only heard it praised. For the good which it will work inside and outside the Order, we will say with St. John Capistran, whose feast we celebrate to-day, "Non nobis, Domine, non nobis, sed Nomini Tuo det gloriam."

Most Reverend Superior-General is delighted with the work. He thanks you for it and sends you the Seraphic Blessing.—Fr. Leonard, O. F. M., Definitor-General, Rome.

(On receipt of first volume in 1908.)

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St. Louis, Mo., August 24, 1915.

My dear Father Zephyrin:—The first copy of Vol. IV "The Missions and Missionaries of California," which you so kindly addressed to me, came to hand. . . . I wish to congratulate you upon the completion of this fourth volume. You have been and are doing something great—a great work. May God give you the necessary health and strength to carry out—finish what you have proposed to yourself. . . .

FR. SAMUEL MACKE, O. F. M., Provincial.

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I have received the copy of volume i of your work which you had the kindness to send me. Allow me to congratulate you upon finishing the first volume. It is a handsome book and I sincerely hope it will meet with all the success it so justly deserves. I shall also see that the work is well spread throughout our Province.—Fr. Cyprian Bannscheidt, O. F. M., Provincial, St. Louis, Mo.

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Dear Rev. Father:—I have read about 150 pages of the fourth volume, and find it even more interesting than the former volumes. Please send to every one of our Convents and Residences all the volumes not yet purchased, so that every house in our Province may have a complete set. Send the bill to me.—Fr. Rudolph Bonner, O. F. M., Provincial, Cincinnati, O.

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. . . Fidelity to uncolored facts and ancient documents as they are found gives the work an artless attractiveness all its own—the unique beauty of truth. Especially pleasing is the charitable impartiality which, faithfully fulfilling the promise of the title, gives to the missionaries of the secular clergy and to those of other religious Orders as well as of our own, the attention they deserve. The many appropriate illustrations and excellent and accurate maps greatly enhance the volume's beauty and value. The Appendix is a priceless addition. . . . Enclosed please find check for one dozen copies.—Fr. Edward Bleke, O. F. M., Provincial, New York.

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I congratulate you upon what you have achieved and hope that the second volume will not be long in coming. Kindly have the publisher send a dozen copies to my address together with the bill.—Fr. Chrysostom Theobald, O. F. M., Provincial, Cincinnati.

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Your work is certainly a grand one, of which every Franciscan has reason to feel proud. It is a pity that we have no one to write a similar history of the Franciscans and their work in the East.—Fr. Anselm Kenedy, O. F. M., Provincial, New York.

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I seize this opportunity to offer you my cordial congratulations on the successful completion of this great work, which represents a beautiful and lasting testimony of your tireless zeal and industry. The Lord bless my former classmate.—Fr. Eugene Buttermann, O. F. M., Ex-Provincial, Metamora, Ills.

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I congratulate your Reverence on the monumental work on the Missions of California of which we have received the first installment. God bless you for the labor of love. The sons of St. Dominic and of St. Ignatius will join with your own brethren, the sons of the great Patriarch St. Francis, in blessing you for

**honoring the saintly men who have sanctified and fructified the soil of Lower California by their sweat and their prayers and toils. I have been able to read but little of the work, but what I have read has made me hungry for the rest. We intend to read the book after a while in our dining room. . . .—Richard A. Gleeson, S. J., Provincial.**

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**Let me congratulate you upon the brilliant victory you have achieved, and to extend to you the hope that your health may be spared for many years to prosecute the historical work for which you are so singularly fitted. . . .—D. Kiely, Vicar General, Salt Lake City.**

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**Allow me to extend to you my sincerest congratulations upon the happy completion of the first volume of your monumental work, "The Missions and Missionaries of California." This able pioneer work in the uncultivated field of Church History of our country places your name among the ablest historians, and sheds a luster upon the Commissariat, the entire Province and the whole Order. I shall have the novices read your excellent book at table. May you be spared for many years to come in order to give us the complete history of missionary labors in California. —Fr. Roger, O. F. M., Master of Novices, Teutopolis, Ills.**

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**I am in receipt of the first volume of the work on "The Missions and Missionaries of California." From a cursory examination it appears to be a work of more than ordinary value and interest, and which will fully repay careful reading. The period covered is one of the most interesting in early American history, and it is a pleasure to find it so thoroughly treated. I now subscribe for the subsequent volumes as issued.—Victor J. Dowling, Judge of the Supreme Court of New York.**

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**The fourth volume of "The Missions and Missionaries of California" is a splendid addition to our library. In fact, it is indispensable to us. The students here are delighted with it. . . . —Rev. Thomas L. O'Neil, C. S. P., Chaplain, Newman Hall, University of California.**

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**I have begun to read the splendid fourth volume, and find it no less fascinating and thrilling than the preceding volumes. . . . —Fr. Joachim, O. F. M., San Francisco.**

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**Everybody seems to be exceedingly pleased with the work. I have not heard the least adverse criticism. I noticed the splendid Appendix. Quite opportune and to the point. . . .—Fr. Novatus Benzing, O. F. M., Phoenix, Arizona.**

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**I have just received volume iv of your Missions and Missionaries. Of course I have read only a little of it so far, but I know its high quality from that of the others. It is a great work, and I thank and congratulate you in the name of historical students everywhere. . . .—Herbert E. Bolton, Prof. American History, University of California.**

I am more than glad to include your most valuable work in my historical library. . . . You have made a great contribution to the history not only of the Church but of the State, and this monumental labor will be aere perennius. . . .—Charles F. Lummis, Los Angeles.

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We greatly appreciate volume four of your most valuable work. When the index is secured "The Missions and Missionaries of California" will be one of the most useful reference works in our California collection.—J. L. Gillis, Librarian California State Library, Sacramento.

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As an enthusiastic student of California history for over twenty years I write to offer you my sincerest congratulations on your second volume. Your Introduction particularly appealed to me with its concise and just summaries of the sources and the appreciation of later writers. Your appraisal of Bancroft is a model of just credit and condemnation, in fact the best thing I have seen in this line, as he is generally given either fulsome praise or absolute denunciation. . . .—Rev. Joseph M. Gleason, Palo Alto, Cal.

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"The Missions and Missionaries" is a magnificent and monumental work. Please send fourth volume, as of course we must have it to complete the set. . . .—Rev. J. Havens Richards, S. J., Canisius College, Buffalo, N. Y.

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Received your book, and what is more, read in it. While reading in the first chapter I was struck by the easy flow of language and by the clearness and logic of thought. . . .—Fr. Apollinaris, O. F. M., Sacramento.

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Accept my sincere congratulations on the completion of your great history. I can quite imagine the satisfaction you must feel after the untold labor that the publication of such a work involves. . . .—Fr. Francis de Sales, O. F. M.

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I finished reading "The Missions and Missionaries," and hasten to congratulate you on its general excellence. I found it as interesting as any story could be; in fact, the stirring events told with such a wealth of detail make the volumes read like a story; but this is of less importance compared with the knowledge that you have given us a true account of the so-called secularization of the Missions, an account for which so many friends of truth have longed, and which was really necessary. . . . You are doing a great service to the Church and the Order. . . .—Fr. Silas, O. F. M., St. Joseph's College, Teutopolis, Ills.

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The fourth is the best of the four great volumes. I find it more absorbing reading than any novel. . . . No priest or Catholic layman who bears a reputation for being either scholarly or well informed in matters Catholic can afford to be without this historical work. . . .—Rev. William Hughes, Lecturer Catholic Indian Bureau.

I just received your third volume of the Missions. I know by looking over the top pages that it is a book of great interest, which will recommend itself to every intelligent person. You deserve exceeding credit for the industry, patience and ability displayed in such great labors. . . .—Y. Sepulveda, Attorney, Mexico City.

Congratulations on your book. I have been looking it over every chance I got. You have done a noble work. May God spare you to do more.—Fr. Fidelis Reynolds, O. F. M., Paterson, N. J.

The book is one of the most fascinating works on the subject that it has been my privilege to read.—Alice J. Stevens, Los Angeles, Cal.

I have read your volume "The Missions and Missionaries of California" with intense interest. The Jesuits and Dominicans owe you a debt of gratitude for your extensive researches in regard to their work in Baja California. Certainly no other work in English, or Spanish for that matter, has covered the ground as you have. The material from Spanish sources is too scattered to be of use to any one save a painstaking student. I am very proud to own a copy.—Anna McC. Beckley, Principal Reference Department, Public Library, Los Angeles, Cal.

We have two sets of your works in our library. You deserve the praise and thanks of the whole Order, but especially of the Franciscans in the United States. . . .—Fr. Hugh Straud, O. F. M., Oldenburg, Ind.

Permit me to express my astonishment and admiration at your zeal in bringing out these histories. I hope that God may spare you many years to continue this work. You certainly have earned the gratitude of posterity. . . .—Fr. Honorius Busch, O. F. M., Indianapolis.

With the greatest satisfaction I have read the fourth volume. To tell the truth, my pleasure is mixed with some sadness at the thought that we in New Mexico have no Fr. Z., who could do for this State what you have done for California: give us just such a history of the Missions which would effectively silence those that calumniate the intrepid missionaries who planted the Cross on this soil. We hope that God in due time will send us one. I congratulate you. . . .—Rev. L. Guillen, S. J., Las Vegas, New Mexico.

LAUS DEO!